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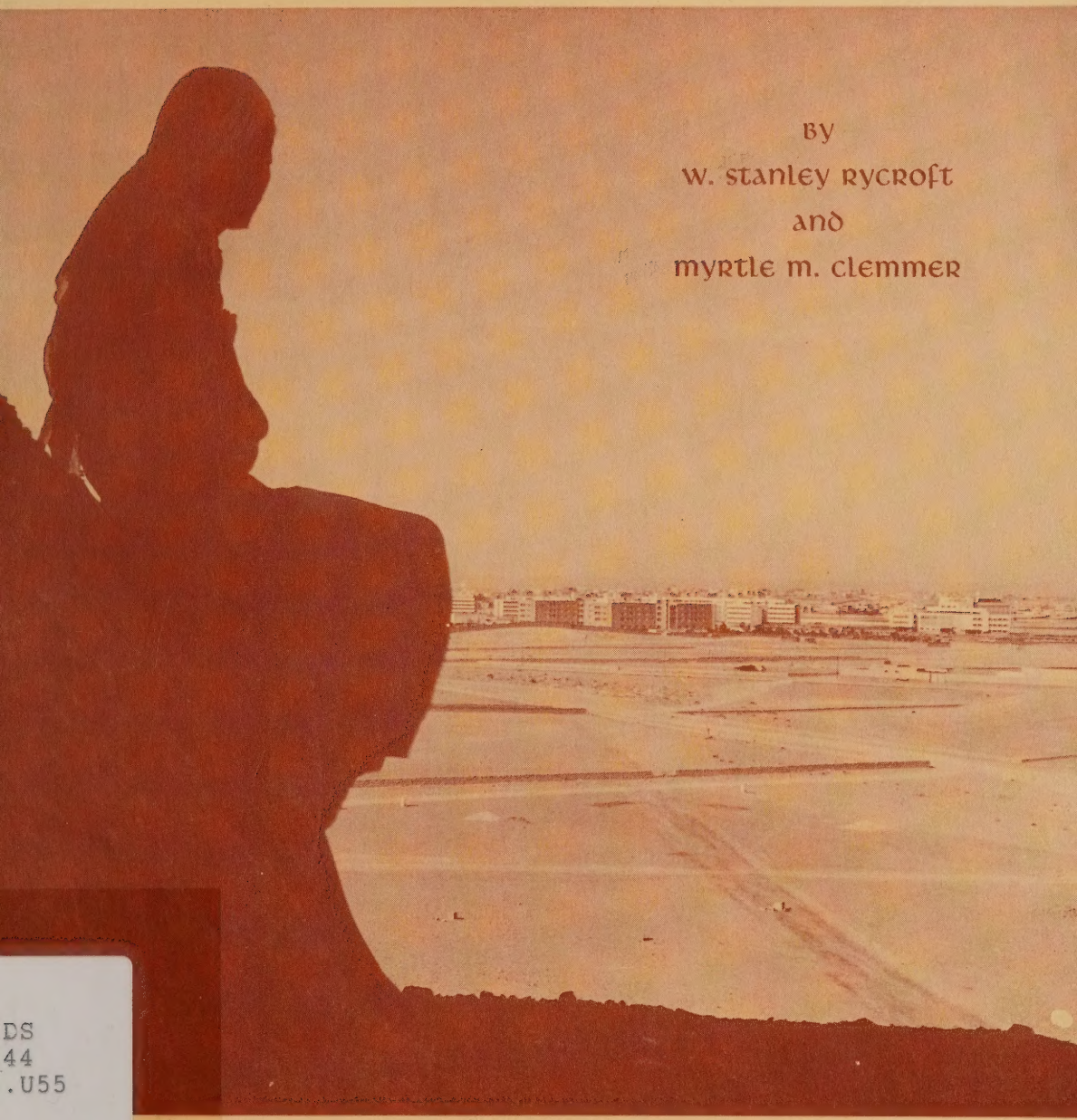
a factual study of the middle east



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Factual study of the Middle East /

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(Cover Picture) **A young Saudi Arab, silhouetted against the skyline, looks over Riyadh.**

Photograph by courtesy of the Arabian American Oil Company

William McE. Miller, Jr.

A FACTUAL STUDY OF THE MIDDLE EAST

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W. Stanley Rycroft

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Myrtle M. Clemmer

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PREFACE

In order to understand the basic problems in the Middle East it is essential that we become acquainted with the underlying factors which have brought them about. Among the important considerations are the people and the forces that affect their lives, the races, the languages, education, and religions.

In this study the problems of the Middle East will be treated largely on an intra-regional basis. This does not mean that the issues in the cold war between the East and the West are not related to this area, but the authors feel that the cold war is not the sole cause of tensions in the Middle East.

Many of the countries are being developed economically, but they still have millions of poverty-stricken and illiterate peasants, and crowded city slums. Extensive nationalization of business and industry in Egypt; armed rebellion of Kurdish tribesmen in Iraq, with its stagnating economy (only the regular and substantial income derived from oil keeps it from collapsing); Saudi Arabia still a primitive land where the age-old pattern of life is changing gradually; Jordan, still very poor - this is the prevailing pattern in the Middle East.

The diversities which exist among the countries and peoples of the Middle East, intra-regional rivalries, the relationship between illiteracy and industrial progress, the lack of water, or the surges of nationalism, are problems which will not disappear overnight. Everyone interested in the Middle East should understand these factors before he can intelligently interpret current happenings in this area.

The recurring Middle East crises appear to follow a pattern - the retreat of Britain and France from old imperialist positions, the threat of Communist penetration, as well as attempts by the United States to keep the Middle East pro-Western, or at least neutralist, in the cold war. In the Middle East, as in other non-Western areas, old societies are in the process of national development. Their growing pains are characterized by turmoil and violent revolt against entrenched authority and established practices. Reference will be made in the study to the Judaism-Christianity-Islam triangle, and the tensions to which it has given rise.

This factual study attempts to deal with the broad aspects of a Middle East in transition and to supply many of the facts related to its development in terms of security, independence, improved standards of living, and social welfare and stability.

--W.Stanley Rycroft
Secretary for Research

Myrtle M.Clemmer
Research Assistant

October 1962.

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A FACTUAL STUDY OF THE MIDDLE EAST

Introduction

Historically, the Middle East can be considered as the cradle of some of the earliest civilizations and of three great religions of the world, Judaism, Christianity and Islam. Much of Western man's knowledge of science, mathematics, agriculture and literature originated here.

Strategically, it affords the most important land-bridge in the world, linking three continents - Asia, Africa and Europe. Through the Middle East also pass the shortest sea and air traffic routes linking Africa, Asia and Australasia. In the current rapidly-paced international events, this region stands out as one of the most critical of all areas.

This FACTUAL STUDY OF THE MIDDLE EAST is an attempt to bring together the most recent and pertinent data related to the demographic, economic, social, political and religious situation in the Arab world, indicating what progress, if any, has been made over a period of years. It is an established fact that some of the principal causes of stagnation in this part of the world were foreign rule and colonialist exploitation, for Arab territories were dominated for centuries by foreign powers such as the Turks, the British and the French. In spite of the difficulties of the past, and the relatively short time since a number of these territories have achieved independence, the Arab countries have made some strides in agrarian reform, better educational facilities, economic progress, and working out of their religious differences.

The Middle East is arbitrarily defined in this study as including Turkey, Iran, Iraq, Saudi Arabia and the Persian Gulf Principalities, Israel, Jordan, Syria, Lebanon, Sudan, Libya, U.A.R. (Egypt) and such smaller areas as Aden, Cyprus, Kuwait, Yemen, Muscat and Oman.

Some writers have indicated that to study the Middle East is to study a region of great contrasts: snow-capped mountains and some of the lowest points on earth; lush river valleys and hot rainless deserts; immense wealth and unbelievable poverty; great culture and widespread illiteracy; great oil reserves and yet most of the middle eastern people still use animal dung for fuel. Certainly in this study there seems to be much to bear out this belief. There is a wide variety of races, languages, religious and social groups.

Writers also describe this area as undeveloped and backward, "yet members of such ancient and proud groups as the Hebrews, the Persians, the Arabs, and the Armenians have a great historical awareness and intense, almost arrogant, pride in their own rich civilizations, and in their spiritual and cultural contributions to mankind."(1)

---

(1) Greenwald, Norman. The Mideast in Focus. Washington, D.C.: Public Affairs Press, 1960. p. 1.

However, despite the mixture of languages, religions, and races found in the Middle East, there are a number of characteristics which are common throughout the area.

1. The land is most unproductive; the water shortage is acute; and with the exception of oil, there are few natural resources.

2. Societies, though not industrialized, are trying to rush ahead in the Twentieth Century without going through some of the developmental experiences that have led other nations to positions of influence and maturity.

3. The drive for modern nationalism and industrialism conflicts with old cultural patterns and traditions and leads to ferment and dissension.

4. The differences among peoples are accentuated in their drives for national identification.

5. Islam acts as a unifying factor in both religion and politics.

6. There is a common distrust of foreigners.

7. Although Muslim peoples in the Middle East vary in many respects from one country to another, they share certain common experiences in poverty, poor housing, deplorable sanitation and disease.

"Through the centuries, it has to be admitted, much of this area has been a unique cauldron of suffering, massacre and persecution. It would be hard to find any of its races, churches or religious groups that have not had their share in bitter hurt. Clearly, there can be no understanding of the Middle East without grasping this fact, however unpalatable it may be."(1)

In this study it is possible to do no more than hint at a few of the acute issues which exert a profound influence on current trends in the Middle East. These issues may be summarized as population pressure, the question of finding a reasonably equitable basis for the distribution of wealth among all classes, political leadership and the cultural crisis within Islam. "The story of the Middle East today is far from 'romantic'. Rather, it is a grim tale of underprivileged people and underdeveloped nations. But despite overwhelming problems of poverty, there is now hope that life can improve and genuine progress be made."(2)

The authors have encountered many difficulties in assembling the statistical tables because of the paucity, or complete lack of data on various topics. Statistics for the Middle East are fragmentary and not very conclusive. Protestant statistics, too, have been difficult to compile, particularly because of

---

(1) Survey of the Training of the Ministry in the Middle East - Report by Douglas Webster. New York: World Council of Churches, Commission on World Mission and Evangelism. p. 9.

(2) Jones, S. Shepard. America's Role in the Middle East. Foreign Relations Series. Illinois: Laidlaw Brothers, 1962. pp. 2-3.

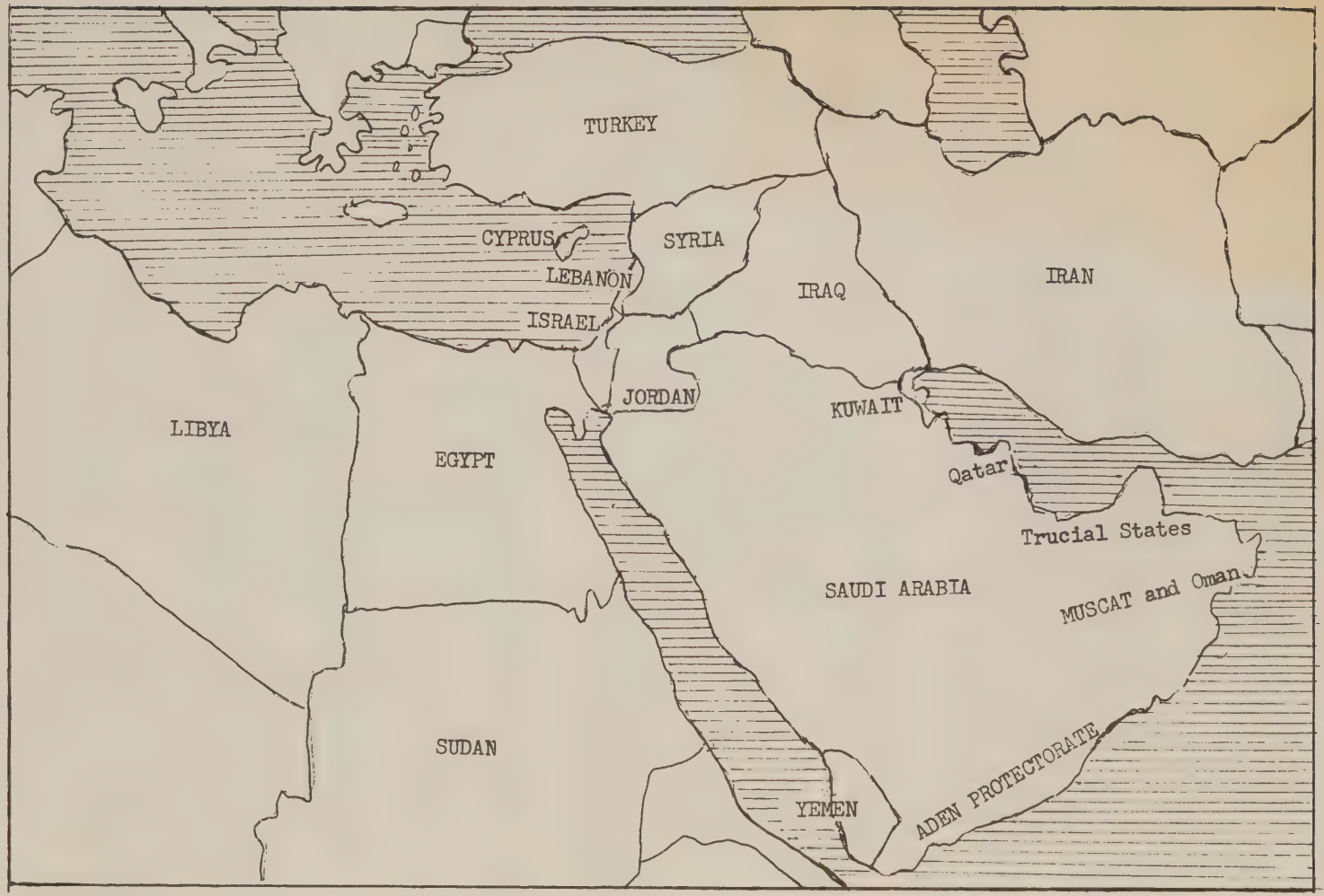
duplications or inaccurate reporting. In recent years many bibliographies on the Middle East have been prepared, but there is little evidence of statistical research on any appreciable scale. For example, relatively little work has been done on studies of rural-urban migration and demographic aspects of urbanization. In view of the magnitude and urgency of the problems connected with the rapid urbanization in the under-developed countries generally, this aspect of demography appears to be particularly in need of increased attention. A further problem arises in the attempt to arrive at a satisfactory definition of the term "The Middle East".

These are but a few of the difficulties encountered in the gathering of the material for this study. An attempt has been made to assemble reliable information and such pertinent statistics as are available. In some cases the information is in the form of a statement from an authoritative source, in others, from government studies or United Nations agencies.

With the growing interest in planning for economic and social development, there is an increasing need for information about the interrelationships between population structure and growth on the one hand,and economic and social development on the other. Because of the importance of the Middle East, it is hoped that much more attention will be given to statistical research and the gathering of reliable information. Inasmuch as a fairly extensive bibliography on the Middle East is included in the study, it is hoped that this, in addition to the material presented in the text, will aid those who wish to do further research in the area.

Grateful acknowledgement is made by the authors to Rev.Raymond E.Maxwell, Associate Executive Secretary of the World Council of Churches; to Rev. Donald R. MacNeill, Literature Secretary for the Near East Christian Council; and to Rev. Cady H. Allen, retired missionary to Iran of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A.,for reading sections of the manuscript and making valuable suggestions.

THE MIDDLE EAST - POLITICAL DIVISIONS



THE LAND AND THE PEOPLE

During the past few years newspapers have often carried headlines about the Middle East, and behind every event lie a number of basic factors and fundamental problems. The diversities which exist among the countries and the peoples of the Middle East, intra-regional rivalries, illiteracy and poverty, the lack of water, or the surges of nationalism are problems which will not disappear overnight. These factors must be understood in order to interpret intelligently current happenings in the Middle East.

Definition

No standard boundary exists by which the Middle East can be precisely outlined geographically. G. Etzel Pearcy, Geographer of the Department of State, refers to this area of the world as "The Middle East - An Indefinable Region". The term carries different meanings to its various users. Most writers use the term "Middle East" to denote the territories of Egypt and of the Sudan, Turkey, Iran, Libya, the Arabian Peninsula and intermediate regions developed during the Second World War, in a casual and almost haphazard manner.

Some geographers and historians are unwilling to abandon the older concept of southern Asia as divisible into a Near, Middle and Far East. The term "Near East" was once in great vogue, as referring to the territories along the seaboard of the eastern Mediterranean. It was a useful collective geographical description for the lands of the former Ottoman Empire.

Opinion in the United States has been far less willing to accept "Middle East" in its wider meaning, so that the American Government refers officially to the Near East, and some learned institutions follow suit. There is, for example, a Near East Foundation at Harvard, and a Near Eastern Department at Princeton University, though there is also a Middle East Institute in Washington.

Former Secretary of State John Foster Dulles made this statement before a Senate Committee on January 15, 1957: "There is no officially or generally recognized definition of the term 'Middle East', so it is necessary to be somewhat arbitrary. However, I think it is safe to say that, when the American Government thinks in terms of the Middle East, it is thinking about the area lying between and including Libya on the west and Pakistan on the east, and Turkey on the north and the Arabian Peninsula to the south."

Pearcy writes that "the Middle East of 1959 roughly conforms to one of three patterns, each one of which in turn is contingent upon its own series of indefinite criteria:

(1) As more or less synonymous with the Near East used earlier in the United States.

(2) As developed in British military circles, roughly corresponding to a traditional Near East plus an extension eastward to lands associated with the Persian Gulf and its hinterland. (Probably the most widely accepted.)

(3) As territory between the Near East and Far East, adhering to a geographical position best described as South Asia."(1)

In this study we shall follow for the most part the area which includes these countries: Libya, Egypt, the Sudan in Northeast Africa, Turkey, Cyprus, Syria, Lebanon, Israel, Jordan, Saudi Arabia, Yemen, Iraq, Iran and Kuwait. Also included are the small sheikhdoms on the Arabian shore of the Persian Gulf, such as Qatar and Oman, together with Aden and the Aden Protectorate, all of which have special economic and political ties to Britain.

The justification for the use of the term "Middle East" is found in the centrality which it implies, for the area is strategically located at the crossroads between Europe, Africa, and the bulk of Asia.

Geography

The Middle East, a region somewhat larger than the United States, can be approached from the west by the Mediterranean Sea, from the north by the Black or Caspian Seas, from the east and south by the Persian Gulf or the Red Sea and Indian Ocean. It is truly an "in-between" area: "in-between - although a part of - the continents of Europe, Asia, and Africa; in-between Oriental and Western civilizations; and, to a degree, in-between the Communist and anti-Communist worlds."(2)

Geographically speaking, the Middle East contains three main regions which cut across national and political divisions. These are the Northern Tier, the Fertile Crescent and the desert area in the south.

Most of the Middle East is made up of mountain and desert regions which are not well suited for farming. Only eight percent of the land surface can be used for agriculture. The Northern Tier, which encompasses Turkey, northern Iraq, and the northern and western sectors of Iran, is made up of high plateaus and mountains. A greater part of this area depends both on irrigation and on the relatively light rainfall to support agriculture.

The Fertile Crescent, the arc of level and subhumid land between the mountains and the desert which links the head of the Persian Gulf and the eastern Mediterranean, forms the southern border of the Northern Tier. This grassland unites the valleys of the Tigris and Euphrates with the Levant coast by way of

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(1) Pearcy, G. Etzel. The Middle East - An Indefinable Region. Department of State Bulletin 6806, Near and Middle Eastern Series 39, April 1959. Bureau of Public Affairs. p. 4.

(2) Jones, S.Shephard. America's Role in the Middle East. Foreign Relations Series of the North Central Association of Colleges and Secondary Schools. Summit, New Jersey: Laidlaw Brothers Publishers. 1961. p. 6.

the north Syrian steppe. "The Fertile Crescent has a marked resemblance to southern California, with bare, brown mountains, productive plains, and the climatic rhythm of winter rains and summer drought...But the area itself is small; for example, a two-hour drive takes one from the orange groves of coastal Israel to the desolation of the Dead Sea."(1)

The deserts and oases lying east and south of the Fertile Crescent comprise the largest geographical region. "The deserts that cover most of the region vary in character from the undulating sands of western Egypt and southeastern Arabia to the rocky wilderness of Eastern Egypt, the ghastly salt flats in the heart of Iran and the relatively hospitable steppe desert of Syria. Except in the well-watered highlands of Yemen, rainfall is quite inadequate for agriculture. During the long summer, the heat is intense; in the cities of Iraq and the Persian Gulf, temperatures of 110° to 120° are commonplace."(2)

Sand dunes cover some thirty percent of Arabia, five percent or more of Iran and Afghanistan, two or three percent of Iraq, Jordan, Syria, and Israel, and small areas of Turkey. In total, they represent half a million square miles.(3)

George B. Cressey describes the land structure in the Middle East in terms of color. "Brown deserts, white snow-covered mountains, green fields, black oil; these colors characterize Southwest Asia. Of the four, white is by far the most valuable. Oil production is spectacular, but it will some day end; the future of the area as a whole lies in the wise management of its limited water..."(4) He continues, "Brown, white, green and black are not the usual colors from which to make a rainbow, but out of them is emerging a spectrum of progress and promise. Cities in every country are in the midst of dramatic modernization, new roads and airports have revolutionized accessibility, and in the field of agriculture large scale irrigation projects are beginning to alter the barren landscape... Four colors are not enough to characterize Southwest Asia. They present the background of assets and limitations against which man must operate, but it is man rather than nature who holds the future... Dramatic transformations are under way and the landscape is in the midst of change."(5)

Climate - Rainfall

Climate in the Middle East can be broadly summarized as a long, intensely hot summer and a relatively mild, rainy winter, with short intermediate periods

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(1) Christopher, John B. Middle East - National Growing Pains. New York: Foreign Policy Association, Headline Series No. 148, July-August 1961. pp. 5-6.

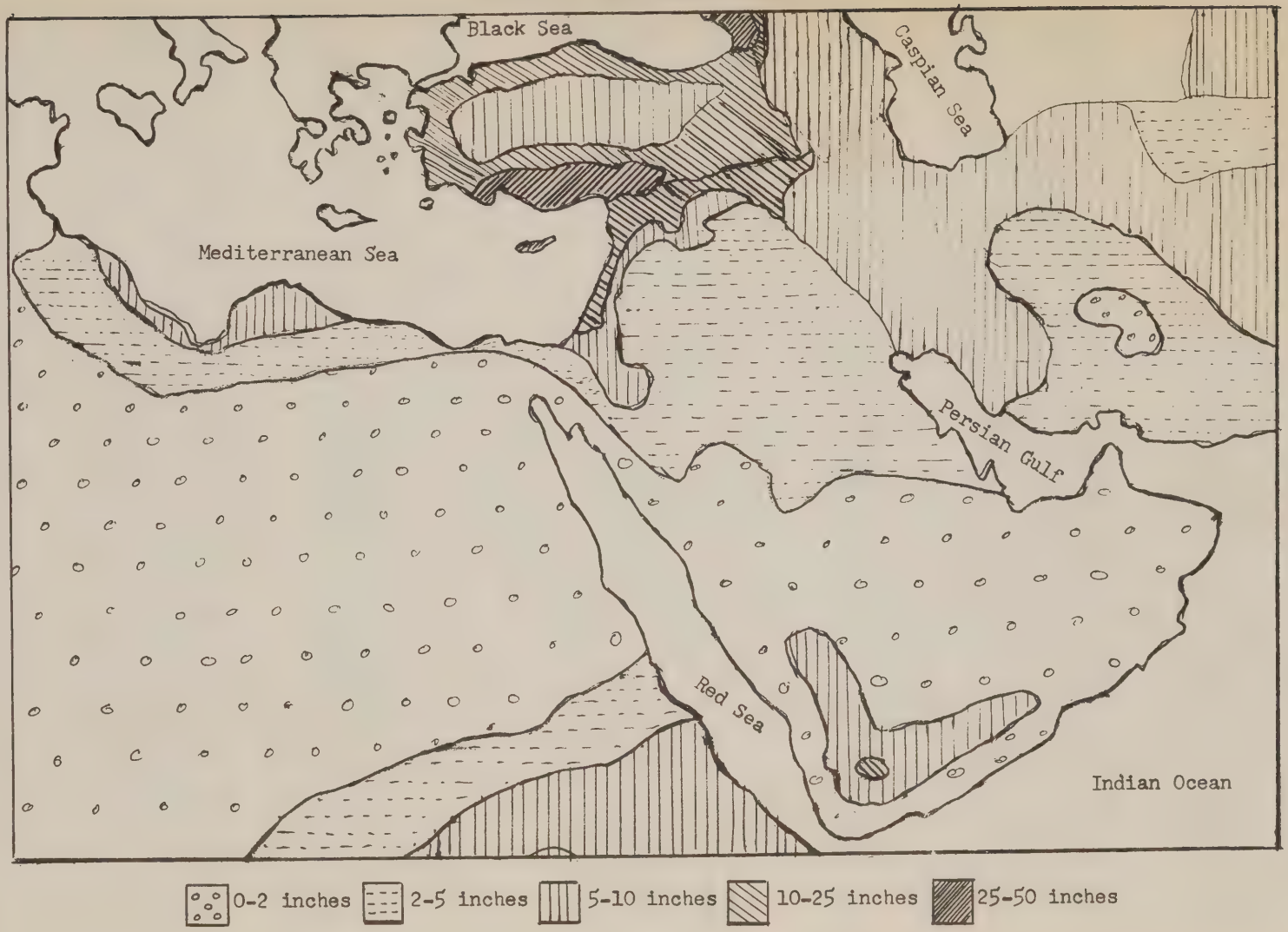
(2) Ibid.,p. 6.

(3) Cressey, George B. Crossroads - Land and Life in Southwest Asia. New York: J.B. Lippincott Company, 1960. Chapter 3 - "Land" reviews in detail the geology and structure of land reforms.

(4) Ibid., pp. 4-5.

(5) Ibid., pp. 6-7.

APPROXIMATE MEAN ANNUAL RAINFALL



- an autumn that is warm and sunny, and a spring which is changeable and rather unpleasant. During the summer the sun beats down uninterruptedly, and the temperatures reached may be higher than those at the Equator. A maximum temperature of 100° to 115° is usual and a figure of over 125° is known. Parts of the interior of Arabia, Libya and Iran may experience higher temperatures than anywhere else in the world.

Rainfall is on the whole scanty, with less than ten inches annually over many areas. The aridity is often intensified by the irregularity of the rainfall. As much as two or three inches of rain may occur in a single day, and there can be heavy rain in one part of a district and none in the other, so that a map of average rainfall conditions can be somewhat misleading as to actual conditions. There are few regions of the Middle East where rainfall exceeds thirty or forty inches per year. These are usually upland areas close to large seas - northern Israel and Jordan, Lebanon and western Syria, south and west Turkey, and the north of Iran close to the Caspian Sea.

The absence of water is the most important factor limiting farming. In many regions there will be much flooding in the winter months and no rain during the rest of the year.

Two other phenomena known in the Middle East may be mentioned: the occurrence from time to time of hot, sand-laden winds from desert areas, and the prevalence of high atmospheric humidity near the coasts. The sand winds, known as Khamsins, Simooms (Iran) or Ghibli (Libya), are unpleasant visitations that can last up to forty-eight hours, and their main effect, apart from personal inconvenience and mental irritation among humans, is to wither growing crops on a large scale. High humidity, especially in summer, makes living conditions difficult in such areas as the Persian Gulf, the Red Sea, and parts of the Lebanon and Asia Minor.

See TABLE No. 1 - BASIC DATA - TOPOGRAPHY: PRINCIPAL PHYSICAL FEATURES; CLIMATE

Vegetation

Control by climate is very clearly apparent in both the character and the distribution of vegetation within the Middle East. Most outstanding are, of course, the effects of widespread aridity and high summer temperatures upon the plant life of the region. Throughout a good deal of the Middle East vegetation is sparse except in the scattered green patches of oases and on the mountainside terraces.

The date palm is the most characteristic feature of the oasis. The date itself is a staple food, and the wood and fronds are used widely in building huts, in making baskets and mats, and for many other purposes. Coconut palms and daum palms (gingerbread trees) are grown in southern Arabia. Wheat, barley and the millets are the chief grains. Alfalfa is a common oasis crop, and cotton, rice, melons and some fruits are cultivated on a smaller scale. Parts of the Arabian peninsula were once the principal source of coffee for the Western world.

There are no true forests. However, some of the larger trees, for example the tamarisk, are planted for wind breaks or sand control. Other

vegetation sometimes growing to tree size are the acacia, mimosa, carob and jujube.

Pasturage for camels consists mostly of annuals such as grasses, wild flowers and herbs which spring up after winter rains. Camels also eat perrenial shrubs and bushes.

Wherever water is available for irrigation, almost anything can be grown that will grow in similar latitudes elsewhere. Also in the great river valleys, a short cycle of growth allows several crops in one year. By careful husbandry, involving the maintenance of soil fertility, as many as three or even four crops per year are sometimes obtained in the Nile Valley. Certain districts of the Middle East are capable of considerable further development, providing that the two limiting forces of low soil fertility and deficient water supply can be overcome.

Fisher comments regarding "the extreme richness of plant life in the Middle East. In the desert and on its margins alone, over 2,000 species of plants occur, and many of these are indigenous to the Middle East... Moreover, the regions of the Black Sea and the southern Caspian coasts possess a special and distinctive type of vegetation that is without parallel elsewhere in the world."(1)

Languages

There are three major language groups in the Middle East today - the Semitic, the Persian or Iranian, and the Turkish. The two important Semitic languages are Hebrew and Arabic. Hebrew is the official language of Israel. For many thousands of years Semitic speaking peoples have been prominent in history. Much of the religious and cultural contributions to the world originated among them.

Modern Arabic, a form of South Semitic, is the everyday language of the people, and has become universal in Egypt, Sudan, Arabia, Jordan, Syria, Lebanon and Iraq. Classical Arabic, now understood with some difficulty, is the language of the Koran and used for religious observance and broadcasting. "It is a language of theology, philosophy, science, medicine, art, and poetry."

Within the Arab countries there are linguistic minorities, such as the Kurds in Iraq, the Circassians in Jordan, and the Armenians scattered over the area.

The second important language in the Middle East is Persian which is part of a broader family of languages known as Indo-European or Aryan. Greenwald reports that "about two-thirds of the population of modern Iran speak one of several forms of Persian. Many Persian-speaking peoples of the world, however, live in the Soviet Union. It is interesting and perhaps ominous that some of the best institutions for Persian education and culture are located, not in Iran, but in the Soviet Union."(2)

---

(1) Fisher, W.B. The Middle East. New York: E.P. Dutton & Co.,1950.p.69.

(2) Greenwald, Norman. The Mideast in Focus. Washington, D.C.: Public Affairs Press. 1960. p. 3.

THE MIDDLE EAST - PRINCIPAL LANGUAGES

Two other groups speak languages closely related to Persian. These are the Kurds and the Armenians. The several million Kurds who speak Kurdish are a mountain nomadic people who live in a region known as Kurdistan, which includes parts of southeastern Turkey, northern Iran and northern Iraq. Armenian, with its own characters and literature, is spoken in Eastern Anatolia (in Turkey)and in southern Russia, where the largest community of Armenians live. Since the persecutions of World War I there are very few Armenians working the land in the Middle East, but there are many Armenian-speaking people in the major cities.

Turkish, originating among the nomads in Central Asia, became a major language in Asia Minor in the twelfth century when the Turks governed that area. Today Turkish is the national language of Turkey and forms of Turkish are spoken by about twenty-five percent of Iran's population. As with the Persians many Turkish-speaking people live in the Soviet Union.

There are also small minorities of Greek-speaking people in Egypt, Syria and Lebanon. Hebrew is spoken mostly in the state of Israel, but not all Jews in Israel or in other Middle Eastern countries speak Hebrew. English is spoken by many of the educated people throughout this region, which is to be expected because of the long years of British influence and the more recent contact with Americans. French is widely spoken among highly educated classes in Lebanon, Syria, Egypt, and Turkey.

(see TABLE No. 2 - BASIC DATA - LANGUAGES: RELIGIONS: RACES and/or TRIBES)

Racial Groups(1)

The Middle East is peopled by many races and blends of races which have resulted from migrations and conquests. Greenwald cautions one to "be careful not to confuse language with race. In each of the three language families described earlier one finds people with white, brown and black skin, and with a great variety of physical features."(2) The terms 'Arab' and 'Semite' also refer to cultural and language differences.

There are two important racial elements in the Middle East which anthropologists distinguish as the Mediterranean Race and the Armenoids. The Mediterranean racial group, fairly short in stature, slimly built, with dark curly or wavy hair, and a generally light brown or olive complexion, is widespread all over the Mediterranean basin and further east. What we know as the 'Arab' peoples, slightly darker in complexion, occurs in its purest form among the inhabitants of the Arabian and north-east Saharan deserts. This population is probably the earliest to have been established in the Middle East, and forms the bulk of the present-day population in central and western Turkey, Cyprus, Syria,southern Iraq, the peninsula of Arabia, and northeast Africa. Central African (i.e. negroid) influences are dominant in the Sudan, and extend to a lesser degree northward along the Nile Valley. The bulk of Egyptians are not

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(1) For a further discussion of the racial strains in the Middle East, see W.B. Fisher, The Middle East. Op.cit. Chapter V. Also consult D.Burton, The Peoples of Asia; A.C.Haddon, The Races of Man.

(2) Greenwald, Norman. The Mideast in Focus. Op.cit., p. 4.

wholly Mediterranean in racial origin, but show to some degree African and even Asiatic influence. This seems to have been a feature from very early times.

Armenoid Race. A second important racial element, characterized by a heavier build, rounder head-form, dark and very curly hair, and pronounced features, including a prominent arched nose, is associated with the north and east of the Middle East. "This is the type we imply in using the description 'Semitic', and it is often applied, sometimes wrongly, to the Jewish people. In fact, these racial characteristics are found in their best-developed form amongst the Armenians, and have thus been given the name of Armenoid."(1) They would appear to be closely related to the central Asiatic groups of Turkish stock; and it is more than likely that they spread westward from central Asia into various parts of the Middle East. Armenoids are found for the most part in or near the upland regions of the Middle East, the adjacent Zagros Mountain ranges as far south as the Persian Gulf, Lebanon, and northern Syria. Substantial intermixture of Armenoids and other races occurs in Cyprus, northern Iraq, Iran, and southern Arabia, including Yemen.

Reference also should be made of other, generally less important, racial elements.

Iranian Race. Opinion is divided both as to nomenclature and as to whether the Iranians can justifiably be distinguished as a separate sub-race. Fisher contends that "on the whole, it would seem that this group should be regarded as a branch of the great Alpine race...Lighter coloring and less strongly marked facial characteristics have led some anthropologists to link the Iranian race with the Nordic peoples, who may well have developed on the plains of Turkistan."(2) They are best represented in Iran, where they form a large part of the population of the plateau.

Proto-Nordic (Indo-Aryan) Race. In early years this group became identified in the plains of west-central Asia. However, at a comparatively late date various groups moved south into India and Mesopotamia, and west into Asia Minor and Europe. Regarding the social and historical implications of these invasions, Fisher writes that "the possibility of Nordics forming an aristocracy of higher culture and initiative amongst population of different racial character has given rise to much discussion. In view of the fact that early civilization first developed in those regions of the Middle East where intermingling of diverse racial strains has been a pronounced feature, it would seem preferable to attach greater importance to intermixture of stocks as a factor in human progress, rather than to ascribe the greatest proportion and initiative to one particular group such as the Nordics."(3)

Turki (Turanian) Race. In Asia Minor and Iran certain elements show affinities to the Mongoloid races of central and eastern Asia. They are relatively small in number and occasionally are seen in Turkey and northern Iran.

Negrito Race. It is doubtful whether there are any indigenous negrito populations of long standing in the Middle East. The Negrito element found

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(1) Middle East Directory 1961. Europa Publications Ltd.

(2) Fisher, W.B. The Middle East. Op.cit., p. 82.

(3) Ibid., p. 83.

here are no doubt descendants of African slaves brought into the Middle East from the southwest.

"Hybridization as between a number of varied racial strains, not strict selection involving only one people, would appear to have had the greatest favorable influence on man's cultural development."(1) Nevertheless, a study of the races in this area will indicate that there has been a drift of peoples south-westwards from Iran and central Asia into the Middle East and has had an influence on the populations of Palestine, Jordan and south Syria.

(see TABLE No. 2 - BASIC DATA - LANGUAGES: RELIGIONS: RACES and/or TRIBES)

Culture(2)

Many writers group Middle Easterners according to the language they speak, the religions they profess, the traditions they honor, or the political groupings. The pattern shows three major cultural groups - Turkish, Iranian, and Arab, Israeli culture constituting a special case. However, this pattern is complicated by the many minority groups by virtue of nationality, religion, language, or a combination of all three. "The relationship between majority and minority groups is one of the chronic problems of Middle Eastern society."(3)

The ethnic and cultural relations of the major groups are both vague and complex. Certainly there is nothing which can be called a pure "race"; the various ethnic groups are the result of long intermixing. It is probably unfortunate that the western world knows less of its debt to Iranian (Persian) and Turkish cultures than the Arab culture.

The Majority Peoples

1. The Turks - descendants of the Ottomans who occupied Anatolia(Asia Minor) during the last centuries of the Middle Ages; religion is Islam; language, although now written in the Latin alphabet, is Central Asian in origin. In the Middle East, languages akin to Turkish are spoken by some of the minorities in Iran.

2. The Iranians - for the most part Muslims. The name 'Iran', which was substituted for the traditional 'Persia' in the 1930's, means land of the Aryans. While the claim of some Iranians to be of pure Aryan stock is unproved, their language does belong to the great family of Indo-European or Aryan languages.

3. The Arabs - claim to form a single national group; most of them profess a common religion, Islam; all of them speak a common language of which

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(1) Fisher, W.B. The Middle East. Op.cit., p. 83.

(2) For a fuller discussion of cultural factors in the Middle East, see Social Forces in the Middle East, edited by Sydney Nettleton Fisher. New York: Cornell University Press, 1955. Chapter I - "Cultural Factors in Social Dynamics in the Near East" by E.A. Speiser.

(3) Christopher, John B. Middle East - National Growing Pains. Foreign Policy Association, Headline Series No. 148, July-August 1961. p. 8.

they are immensely proud. Politically, the Arabs are divided into a multitude of units, ranging from the United Arab Republic (Egypt) down to the tiny principalities on the Persian Gulf.

John Christopher considers the Israelis as constituting a special case in the cultural pattern of the Middle East. He writes: "Religion has been the main element that has kept them intact as a nation over the centuries. Today many belong to Orthodox Judaism, others favor separation of church and state and practice secularism. They are only beginning to have a common language, for they come from many different areas of the world and often learn Hebrew as a patriotic duty. The common denominator of Israeli nationhood, political and emotional in essence, is the determination to maintain a modern Jewish state where the Jews lived in the days of the Old Testament."(1)

These three cultures are distinct in ethnography, roughly equal in numbers, and similar in their common adherence to Islam. The oldest in continuity is Persian, the largest in extent is Arab, the most modernized is Turkish. These are not all, for few parts of the earth exhibit a more diverse cultural history; repeated waves of outsiders have swept through the mountains and across the plains. Kurds, Jews, and Armenians are but samples of the many ethnic minorities.

National Minorities

The most significant national minorities in the Middle East are the Kurds, the Iranian 'tribes', and the Armenians.

The Kurds, who number perhaps four million, are among the more interesting people of the mountains which continue from Iraq into Turkey. They are Muslims and speak an Indo-European language related to Persian and Iranian. They are colorful in dress, friendly, but with a fierce sense of independence. Kurdistan, as their homeland is termed, is partitioned among four states - Turkey, Iraq, Iran and Syria. These states have long opposed efforts to establish an independent Kurdistan. Through the years the Kurds have preserved a distinct culture, and have maintained the traditional divisions, and many feuding tribes. Today they remain a more or less rebellious minority wherever they are, although some observers believe they may be gradually assimilated into the dominant majorities of the states in which they are found.

The Iranian 'tribes' make up about ten percent of the total population of Iran, and have no family relationship with either Turkish or Arabic. They have retained their pre-Islamic language. "They migrate according to a set seasonal pattern and along established routes to pasture their stock...The tribesmen have much of the contempt for settled modern ways which we Americans associate with our own Wild West."(2) The important feature of Iranian population is the extent of tribal organization. The tribe exists to undertake the complicated routine of seasonal migration from winter to summer pastures, and as natural resources are limited, the size of tribes is relatively small. Fisher reports that "inter-tribal warfare and raiding, with resulting internal

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(1) Christopher, John B. Op.cit., p. 9.

(2) Ibid., p. 10.

disorder, have long been characteristic of the tribal areas. Disunity has been further emphasized by the varying racial and cultural affinities of the different tribes, e.g., the Kurds are of Armenoid racial stock, fairly strict Sunni Muslims and speak an Aryan language; the Qashqai are of Mongoloid ancestry and use a Turki language, while the Bakhtiari, the most powerful and outstanding of Iranian tribesmen are, to say the least, only nominal Muslims."(1)

The Armenians offer a great contrast to the Iranian 'tribes'. Being primarily urban, their largest communities are in Beirut, and in the northern Syrian city of Aleppo. They are Christian, speak an Indo-European language with its own distinctive alphabet. A century ago they lived mostly in Turkey. Following the Armenian rebellions against Turkish rule and the Armenian massacres of World War I, the survivors found new homes in the Arab lands to the south. "While some of them later joined their kinsmen in the Armenian Soviet Socialist Republic, about 400,000 Armenians remain in the Middle East today."(2)

A description of the Middle East cultural mosaic is one thing. An explanation of its origins and evolution is quite another. Hurewitz writes that "many forces operating over several millennia have contributed to the fragmentation of the Near East society. Successive migrations from outside the region and from within have introduced new ethnic strains and diffused the old. The traditions of inclusive religious organization and decentralized administration have kept alive differing languages, legal institutions, political forms, and social customs. Tribalism and parochialism have thrived in wide districts where villages are still isolated from one another because of undeveloped means of communication...Indeed, it may be said without exaggeration that the pluralistic aspect of Near East society has hardly begun to be studied."(3)

Turkish, Arab, and Persia culture each makes its distinctive impression on the landscape. Cressey in describing this cultural mosaic writes: "The slender Ottoman-style minarets are found only in Turkey; Bedouin tents go with the Arabian desert; and the blue tiled domes of the Iranian mosques spell old Persian influences. These factors of regional difference reflect cultural orientation...All the world is the heir of the cultures which arose in Southwest Asia. Christianity and Islam have a common base in Judaism; Jerusalem is a pilgrimage center for three religions. European civilization looks back to Greece and Rome, but they in turn trace many items to Egypt and Mesopotamia. Even India and China had important early contacts with Swasia (Southwest Asia), as with Arab traders who voyaged to Canton, or with Buddhism which passed through Afghanistan. If the West fails adequately to weigh Southwest Asia, it is the cultural loss not of the countries of Southwest Asia, but of the peoples of the Western world."(4)

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(1) Fisher, W.B. The Middle East. Op.cit., p. 284. For a fuller discussion of present-day Arab tribal society, see Stephan and Nandy Ronart, Concise Encyclopaedia of Arab Civilization. New York: Frederick A. Praeger. 1960. pp. 529-534.

(2) Christopher, John. Op.cit., p. 10.

(3) Hurewitz, J.C. in essay titled "The Minorities in the Political Process". Fisher, S.N.(ed.) Social Forces in the Middle East. Op.cit.,Chapter XII, p. 206.

(4) Cressey, George B. Crossroads - Land and Life in Southwest Asia. Op.cit., pp. 11-12.

Of the diverse problems in the Middle East, one of the major problems of all concerns the cultural crisis within modern Islam. Until the end of the Middle Ages, Islamic culture was vigorous and in some respects more advanced than that of Europe. Since that time, however, there has been a considerable decline in power and intellectual strength. There has been much speculation regarding the reasons for this decline. "Three broad points of view can be discerned. There are those who see no good prospect in a continuance of Islamic traditions, and so wish to follow new ways of life - either Christian and western, or less clearly, new materialistic doctrines, the ultimate expression of which may be Communism. At the opposite extreme are those who suggest a return to a stricter form of Islam; and this policy is followed at the present time to a varying extent in Saudi Arabia and Libya. Then there is a third group of intermediates, whose position is perhaps the most difficult of all, since they wish to combine modernity with a maintenance of internal traditions. How far exactly can one go in this respect? And too often, an attempt at combining widely diverse elements leads to superficiality, a rejection of fundamentals and a real understanding of neither aspect."(1)

One should not expect uniformity in an area covering such a large region included in this study of the Middle East, but there is an over-all consistency in the human characteristics of the countries, and a unity in the basic geography. As described by Cressey "in every country nomads roam the waterless plains or move up and down the mountain slopes in quest of grass. Farmers depend on irrigation water brought by seasonal rivers from distant snow peaks. Cities flourish along caravan routes old and new, or next to magic oil fields. The plains of Arabia are larger than those of Iran, but both have common problems of life amidst aridity. Many water problems are international and need to be considered on a regional basis; Iraq requires the Euphrates but its flow comes from Turkey, and enroute Syria has its claim on the water...Egypt lives on the Nile, but the Nile is equally vital for the Sudan, up river. Nomads pay little attention to political boundaries."(2)

Also, one cannot state general conditions for all of the countries of the Middle East since each state has different human and geographic problems. The old traditional ways of life are today slowly giving way to western ideas of life, particularly modern nationalism, which tends to minimize the role of religion in life. One writer has raised the question, "Will the historic mid-east churches be able to adapt themselves to new industrial and more materialistic societies without creating a sharp and bitter division between pro-religious and anti-religious forces? Because religion in the mid-east is as much a way of life as a form of worship, it will be difficult for the religious leaders to accept the changing modes of life."(3)

Greenwald observes that "middle eastern people who wish to emancipate and modernize their nations, often become anti-religious. In the Middle East, where religion is much more closely intertwined with secular life than in the West and is more a part of the national inheritance of different communities such as the Arabs or the Hebrews, the relationship of church and state continues to be a most difficult problem to resolve."(4)

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(1) The Middle East Directory 1961. Op.cit., p. 13.

(2) Cressey, George B. Crossroads - Land and Life in Southwest Asia. Op.cit., pp. 12-13.

(3) Greenwald, Norman. Op.cit., p. 86.

(4) Ibid., p. 14.

"It would not be wise," writes A.H.Hourani, "to place too complete a reliance on the effects of social change. The externals of social life may change while the inner spirit remains as it was. The whole future development of the Arab countries depends on a change in the spirit of Islam: not its theoretical formulations but the living creative spirit which moulds the life of the Islamic community." This writer continues: "It is also essential that the gap between the different Islamic sects should be bridged. Perhaps it cannot be entirely wiped out, since it rests in part upon genuine and profound differences of belief...There can, however, be a new sense of community, of unity underlying differences, which will put an end to the bitterness of the past."(1)

There is no question but that this role of Islam in nationalism and the development of Middle East communities needs urgent study. Erskine Childers makes this comment: "Arab nationalist leaders, many of them devout Moslems - many others no less devout Christians - recognize that an archaic Islam will retard the emancipation of the peasant. They may even regard a regenerated Islam as a source of strength and dynamism. But every major indication is that these contemporary leaders firmly believe in secular government and politics, and in a nationhood open to the three great Arab world religions."(2)

Political and Economic Importance of the Area

From the geographical position of the Middle East as the land connection between three continents, the opening of the Suez Canal, and the growth of air communications, this area has assumed a position of major importance. It is no accident that Beirut should have been chosen as one of the fueling stages for the first all-jet air liner service from Britain to South Africa, or that Cairo should be served by so many international air-lines. The Middle East has become a nodal center of air traffic because of its central geographical position, a climate that is in the main exceptionally favorable for air navigation, and its level open topography.

In a broader sense still, there has been a major shift of political influence in the world. For several centuries power and wealth were largely concentrated in northwestern Europe, but since the independence of India, the political and economic changes in China, and the dependence of Europe on foodstuffs imported from Australasia and Africa, there has been an expansion of global relationships. The Middle East, situated at the crossroads of the World, has begun to profit from its central position. It is interesting to note that there are more B.O.A.C. scheduled departures from the Middle East than from any other non-European continent (America included).

The General Assembly of the United Nations on December 19, 1961 indicated that the main objective for the decade is to create conditions in which national incomes of the developing countries will be increasing by five percent yearly by 1970. (For a further discussion of the proposals for action, see The United Nations Development Decade, June 1962).

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(1) Hourani, A.H. Minorities in the Arab World. Issued under the auspices of the Royal Institute of International Affairs. Oxford University Press. New York, 1947. p.

(2) Childers, Erskine. Common Sense About the Arab World. New York: The Macmillan Company, 1960. p. 148.

TABLE No. 1

BASIC DATA - TOPOGRAPHY: PRINCIPAL PHYSICAL FEATURES: CLIMATE

Country	Topography	Principal Physical Features	Climate
ADEN	Hilly, except for narrow coastal strip in South	Gulf of Aden	Dry and hot
IRAN	Vast plateau in north, west and south, surrounded by mountains; desert in eastern part	Plateau of Iran; Elburz Mts.(18,000 ft.); Caspian Sea	Very dry except along Caspian coastline; temperature range, 36 to 85
IRAQ	W, desert highlands; C, Tigris-Euphrates Valley; NE, mountains	Tigris and Euphrates Rivers	Arid in South; hot summers, mild winters; rainfall, October through May
ISRAEL	Coastal plain throughout most of country; hilly ; in N.	Jordan River	Arid or semi-arid; hot in summer
JORDAN	Hilly, Jordan Valley in W.; much desert region	Jordan River and Dead Sea	Very hot summers; rainy season, December to March
OMAN	N & W, mountains; C, desert	Gulf of Oman; Jebel Akhdar	Tropical, very dry
SAUDI ARABIA	Desert throughout most of country; hills, extreme W; plateau in C.	Arabian Desert	Hot and humid along coast; plateau has more change, less humidity
SYRIA and LEBANON	Mountains, separated by Rift Valley; Euphrates Valley in E. Syria	Euphrates River; Rift Valley	Subtropical, warm and humid on coast; S, C & N have dry summers
TURKEY	E & S, mountains and hills; C, plateau; N, coastal strip	Anatolian Plateau; Black and Mediterranean Seas	Temperate; short summers; severe winters in E; warmer along Black Sea
YEMEN	Hilly, except for sandy coastal region	Red Sea	Pleasant, though variable

Thiessen, John Caldwell. A Survey of World Missions. Inter-Varsity Press, Chicago, 1955. pp. 136-137.

C = Central; E= East; N= North; S= South; W= West.

TABLE No. 2

BASIC DATA - LANGUAGES: RELIGIONS: RACES and/or TRIBES

COUNTRY	LANGUAGES	RELIGIONS	RACES and/or TRIBES
ADEN) Aden Colony) Perim Island) Kuria Muria Islands) E. Aden Protectorate) (incl. Socotra Island)) W. Aden Protectorate) Kamaran Island	Arabic Indian languages English	Muslim	Arab (107,300) Indian(16,000) Somali(10,700) European(4,500) (1958 estimates)
CYPRUS	Greek Turkish also English	Greek Orthodox Muslim	Greeks(80%)(439,700) Turks (18%) (97,700) (1959 estimates)
IRAN	Persian Kurdish also Arabic, Turkish, Baluchi, French, English	Islam(Shi'a Muslim sect) is the official religion Minorities: Nestorian, Armenian, Gregorian, Roman, Uniate and Latin Christians; Zoroastrians, Parsees, Jews	Iranian also Kurds(Nomads), Armenians, Turki(Qashaqai Tribes), Luri
IRAQ	Arabic (79%) Kurdish (16%) Persian (3%) Turkish (2%)	Muslims (90%) Christian(chiefly Orthodox) and Jewish minorities	Arabs (Armenoid strains predominating in north and east-Turki, Persian and proto-Nordic; Mediterranean strains dominating in the West)
ISRAEL	Hebrew and Arabic are official; some English is spoken	Judaism, Arab and Christian minorities	Jews

(cont'd)

TABLE No. 2 (Continued)

BASIC DATA - LANGUAGES: RELIGIONS: RACES and/or TRIBES

COUNTRY	LANGUAGES	RELIGIONS	RACES and/or TRIBES
JORDAN	Arabic	Sunni Muslims	Arabs (Jordan Valley and Samaria-Judaea; Descendants of Canaanites) Jordanians (East of River Jordan; Mediterranean stock) Circassians
KUWAIT	Arabic	Sunni and Shi'ite Muslims	Arabs
LEBANON	Arabic is the official language. Turkish, French, English, Spanish	Christian (one-half population) (Maronite, Greek Orthodox, Greek and Roman Catholic, Protestant) Sunni and Shi'a Muslim	"Levantine" (western lowlands) Other Mediterranean elements: Arabs, Armenoid. Almost Middle Eastern countries are represented racially within the Lebanon
LIBYA	Arabic, Italian, Sudan tribal dialects, English	Sunni Muslims, Roman Catholic	Arab, Italian (North)
MUSCAT and OMAN	Arabic	Sunni Muslims	Chiefly Arabs
PERSIAN GULF PRINCIPALITIES:			
Bahrein	Arabic	Sunni and Shi'a Muslims	Arabs
Qatar	Arabic	Wahhabi Muslims of the Sunni sect	Arabs
Trucial States	Arabic	Sunni Shi'ite Muslims	Arabs
SAUDI ARABIA	Arabic	Sunni Shi'ite Muslims (Wahhabi)	Arabs (Semitic)

(Cont'd)

TABLE No. 2 (Continued)

BASIC DATA - LANGUAGES: RELIGIONS: RACES and/or TRIBES

COUNTRY	LANGUAGE	RELIGIONS	RACES and/or TRIBES
SUDAN	Arabic, Sudanese dialects, English	Muslim	Semitic (Mediterranean and Egyptian in the North) Hamitic (African Negroid in the South)
SYRIA	Arabic is the official language Kurdish (along northern frontier), Armenian (in the cities), Turkish, French	Sunni Muslims; Christians (one-half million) include Greek Orthodox, Greek and Syrian Catholics, Maronites, Armenian and Syrian Orthodox	Syrian stock with some European admixture, Nomads (pure specimens of Mediterranean type), Armenoids (Kurds, Turkish, Armenian), Druses
TURKEY	Turkish Kurdish (south-east) Caucasian dialects (north-east)	Islam is no longer the state religion. Sunni Muslims (98%) Greek Orthodox, Armenian Christians and Jews (2%)	Intermixture of Mediterranean and Armenoid strains. (They are equally represented in the west; Armenoids predominate in the east)
UNITED ARAB REPUBLIC (Egypt)	Arabic Bishari (modern derivative of ancient Egyptian) In urban areas one hears Greek, Italian and Armenian Most educated Egyptians also speak either French or English	Sunni Muslims (90%) Orthodox Copts (over one million) Christian minorities (Roman Catholic, Protestants and Orthodox 250,000)	Mediterranean (East and West of the Nile Valley), Egyptian (within the Nile Valley)
YEMEN	Arabic	Muslim	Yemenite

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Sources: Middle East Directory 1961. (Eighth edition) Europa Publications Limited.

Protestant Churches of Asia, The Middle East, Africa, Latin America, and the Pacific Area. (Revision of The Younger Churches - Some Facts and Observations). New York: Missionary Research Library, 1959.

THE DEMOGRAPHIC SITUATION

Population

The total population of the Middle Eastern countries included in this study was estimated at more than 119 million, according to the United Nations statistical report as of April 1962, or close to four percent of the world's total. (See TABLE No. 3 - AREA, POPULATION, DENSITY - THE MIDDLE EAST). Despite the recent advance in the gathering of statistical information for some areas, for example, Egypt, the data for certain countries are sheer administrative guesses.

The distribution of these people is uncertain, but it has been estimated that twelve percent live in cities with populations over 25,000 and towns located along the river and coastal plains. About seventy-five percent are peasant farmers, some 7.5 million are nomads, and more than one million unsettled refugees. The remainder live in villages or small towns, engaging in much the same activities as did their ancestors for centuries before them.

(See TABLE No. 4 - BIRTHS AND DEATHS - LIFE SPAN)

(See TABLE No.5 - MIDDLE EAST: ESTIMATES OF TOTAL POPULATION, by country 1950 - 1960)

Population Patterns

The pattern of population in the Middle East reflects the conditions of climate, soils, terrain, and vegetation as well as location and mineral resources. In regions where there is enough rain for normal cultivation, the people are spread rather evenly. In areas where rainfall is limited and permanent settlement depends on irrigation, the population is concentrated in the many oases along the base of mountains.

"Nomads represent geography in motion... Some nomads spend part of each year as farmers or seek jobs in cities, as in Iraq, where they have created slums on the fringe of Baghdad."(1)

The village population have remained untouched by Western technology. The life of the average peasant has been determined largely by rules set down by the family and cultural group. Consequently, loyalties to family, tribe or religious group have been of greater importance to the peasant than his allegiance to the state in which he lives.

Many of the cities are concentrated near the eastern Mediterranean. The

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(1) Cressey, George B. Crossroads. Op.cit., p. 37.

population of cities reported in TABLE No. 6 - POPULATION OF PRINCIPAL CITIES 1951-1961, can be classified as follows:

Population(1961)	Cities
Less than 50,000	16
50,000 to 100,000	13
100,000 to less than a million	35
More than a million	4

Cressey estimates that ten million live in cities. He indicates that the "growth of these cities reflects many factors. Political conditions influence capital cities, such as Ankara and Riyadh. Religious centers provide a focus, as at Jerusalem and Mecca. Commerce is the basis for the seaports along the Mediterranean, so that Beirut serves half a dozen countries. Oases have developed around water, as at Isfahan or Meshed. Oil developments account for new centers around the Persian Gulf. Many settlements are essentially market towns, as those which serve the deserts of Arabia and Iran. Where cities are present amid mountains they obviously mark fertile valleys,as at Kermanshah and Hamadan."(1)

The extent of migration from village to urban center is uncertain. In Syria, for example, the two major cities, Aleppo and Damascus, have attracted many villagers to new suburban areas of industrial development (despite the statistic that thirty percent of all Syrians live in towns of 30,000 population or over).(2)

In Egypt, the census of 1960 placed the population at slightly less than twenty-seven million and confirmed the fears of demographers that population increase continues at the rate of 2.5% annually. Horton estimates that population density of the settled area averages somewhere in the neighborhood of 1,900 per square mile.(3) He makes this further comment that "there is considerable internal migration from rural areas to towns (some twenty-five percent of the population is found in towns of over 50,000 persons)... The problem is grim, the pressures are tremendous, and no relief is in sight despite the efforts and awareness of the authorities."(4)

Fertility - Mortality

Reliable vital statistics for most countries in the Middle East are not available. Errors, in general, are an understatement of the fertility of adults in countries where children constitute a large proportion of the population.

In an article on the growing world population, an average rate of population growth of 1.8 percent a year, greater than in any earlier ten-year period,

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(1) Cressey, George B. Crossroads. Op.cit., p. 37.

(2) Horton, Alan W. A Note on Syria and the United Arab Republic. New York: American Universities Field Staff Reports Service. AWH-1-'62. p. 5.

(3) Ibid., p. 11.

(4) Ibid., p. 11.

is shown by population censuses taken during 1960 and 1961 in many countries. The fastest growing region of the world is Central America. Here the average annual rate of growth is 2.7 percent, and the second area with an average annual increase of 2.6 percent is the Middle East.(1)

This report also indicates that the increase in the total population of the world has been accompanied by an increase in the density of population. Although the birth rate in the Middle East is at the same high level, the death rate is somewhat lower (twenty-two per 1,000).

Statisticians find that the major reason for the continued high rate of population growth is the decline of mortality, which is also reflected in the increase in the expectation of life in various countries. It is possible that even longer expectations may become evident as more countries revise their life tables on the basis of recent population census results. (See TABLE No. 4 - BIRTHS AND DEATHS - LIFE SPAN).

In many cases the United Nations statisticians question the reliability of the figures for which death rates are available. In a report prepared for the Population Commission of the United Nations at the end of 1960, it was pointed out that, around 1958, death registration statistics considered to be "complete" (that is, representing at least 90 percent of the deaths occurring in each year) were available for only thirty-six percent of the population of the world. For another fifty percent, some inadequate data existed, while for fourteen percent there was no indication that any death registration existed at all. "That there has been little change in the situation since that time is demonstrated by the fact that the figures for more than half of the areas shown in the current United Nations Yearbook 1961 are still considered incomplete."(2) Of all the areas reported, statistics for the countries represented in this study of the Middle East are surely fragmentary.

Population Projections

There is growing interest among governments and international agencies in population projections as an aid to the planning of economic and social development; for example, projections of urban and rural areas, the economically active population, and school-age population.(3) It has been assumed generally that mortality will continue to decline considerably in every area. It has also been assumed that fertility, on the whole, will retain much of the inertia which seems to have characterized the trends of birth rates in the Middle East in the past, though in some countries changing conditions may give rise to more distinct decreases in birth rates in the future. Revisions of the projections as indicated in TABLE No. 7 - ESTIMATES OF FUTURE POPULATION OF MIDDLE EASTERN COUNTRIES 1955-1965-1975) will have to await the publication of the results of the censuses taken in and around 1960.

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(1) United Nations Review. September 1962. p. 36.

(2) Ibid., p. 37.

(3) For a further discussion of these demographic aspects see United Nations - Population Commission Report of the Eleventh Session (February 7-17, 1961), Supplement No. 3. E/3451 E/CN.9/165.

Some Social and Economic Implications of Population Growth

Paul G. Hoffman reports that "one of the most difficult of the endemic obstacles to development in the underdeveloped world is the problem of population growth... That problem which causes concern in all of us is the effect it has on economic development. This effect is obvious: population growth tends to cancel out economic growth. It is forecast that in the short period between 1960 and 1970, population will increase ...twenty-seven percent in the Middle East."

"This 'population explosion' makes rapid progress in development doubly urgent as the numbers of people and their needs for food, shelter, and employment increase. Pressures for improvement - already great - will only grow greater if their satisfaction is postponed. The countries faced with these problems must find ways of ensuring that their economic growth rate is higher than their population rate, if they wish to improve the lot of their people."(1)

As the United Nations Economic and Social Council has indicated "economic and social factors complement or support each other in the objective process of development. With certain exceptions, and in varying degrees, progress in any one field (industry, transportation, education, labor, welfare, health, etc.) tends to be held back by failure to advance in other fields. This is the well-known vicious circle - poverty begets ignorance, and ignorance begets poverty. Conversely, advance in any one field will, with some exceptions, be beneficial or potentially beneficial in other fields. The exceptions, however, are important. Advances in industrialization, for example, even while promoting employment and higher levels of living, may be accompanied by certain social problems which are not necessarily inevitable, but which call for positive social programs tied in with the industrialization process, and for institutional changes designed to maintain social cohesion and stability...in the context of economic development."(2)

The economic difficulties which may be caused by rapid multiplication of the population are most easily seen in places like the Nile Valley. In Egypt, a population of more than twenty-six millions, some two-thirds of them dependent on agriculture, is crowded into the narrow valley of the Nile, where the density is estimated at 1,600(3) persons per square mile.(4)

The population problem arises as the result of a high birth-rate, together with a fairly high death-rate which is now in some parts declining rapidly, as the result of improvements in public health. There are, in consequence, an increasing number of survivors, producing a population growth of nearly three percent annually in Turkey, and about two percent in Egypt, as compared

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(1) Hoffman, Paul G. "Establishing Priorities in Developing Countries", article in Africa Today. Vol. IX, No. 3, April 1962. p. 9.

(2) United Nations - Department of Economic and Social Affairs. Report on the World Social Situation 1961. E/CN/.5/346/Rev.1 ST/SOA/42.p.96.

(3) Alan W. Horton (A Note on Syria and the United Arab Republic) reports a density in the narrow Nile Valley as 1900, which presumably is a later figure. See page 20.

(4) United Nations - Department of Social Affairs, Population Division. Population Growth and the Standard of Living in Under-developed Countries. New York, United Nations. 1954. p. 4.

to 0.3 percent for England and Wales. Between 1900 and 1960 the population of Turkey has grown from approximately nine million to twenty-five million. Even an annual increase of two percent in population can, if unchecked, lead to a doubling of numbers in less than forty years.

Economists maintain that so long as food supplies can be increased at a commensurate rate, either by farming within the country, or by an expansion of industry and commerce that can pay for imported food, the position is without danger. However, at present it is difficult to maintain a continuous improvement in agriculture and industry of two percent per annum, particularly under Middle Eastern conditions. Hence, there are signs of severe pressure of numbers on resources. In a few parts of the Nile Valley there are now over 6,000 persons per square mile living by agriculture, with a resulting decline in standards of living.

As regards Turkey, "FAO has said that the situation calls for a 'truly heroic' agricultural program, and that 'many farm animals are so seriously underfed that it is surprising they stay alive'. Another economist suggests that the production of foodstuffs has actually fallen within Egypt during the last thirty years, despite a growth in population numbers. Under such conditions it is not difficult to suggest a possible relationship between the current demographic situation of an under-employed, underfed, but increasing proletariat, and the disturbed political conditions of many parts of the Middle East."(1)

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(1) The Middle East Directory 1962. Op.cit., p. 13.

TABLE No. 3

AREA, POPULATION, DENSITY - MIDDLE EAST

COUNTRY	AREA(1) (Sq.Mi.)	POPULATION(2)	DENSITY(3) (Sq.Mi.)
ADEN	117,130		
Aden Colony	75	155,000	
Perim Island	5		
Kuria Muria Islands	28		
E. Aden Protectorate (incl. Socotra Island)	75,000	Aden) 758,000	
W. Aden Protectorate	42,000	)	
Kamaran Island	22		
CYPRUS	3,572	581,000	158
IRAN	628,060	20,678,000	33
IRAQ	172,000	7,085,000	41
ISRAEL	7,993	2,232,000	271
JORDAN	37,500	1,757,000	44
KUWAIT	5,800	219,000	
LEBANON	4,000	1,646,000	388
LIBYA	679,358	1,216,000	2
MUSCAT and OMAN	82,000	550,000	
PERSIAN GULF PRINCIPALITIES:			
Bahrein	250	147,000	
Qatar	8,000	55,000	
Trucial States	32,300	86,000	
SAUDI ARABIA	870,000	6,036,000	10
SUDAN	967,500	12,289,000	12
SYRIA	72,234	4,839,000	63
TURKEY	296,500	27,829,000	93
Thrace (in Europe)		2,294,000	
Anatolia (in Asia)		25,516,000	
UNITED ARAB REPUBLIC (Egypt)	386,198	26,059,000	67
YEMEN	75,000	5,000,000	60
		119,217,000	
WORLD POPULATION(1960)		2,995.5 million(2)	

(1) World Almanac and Book of Facts 1962. Published by the New York World-Telegram and The Sun. New York.

(2) Population and Vital Statistics Report. Data available as of April 1,1962. Statistical Papers. Series A, Vol. XIV, ST/STAT/Ser.A/61. United Nations Department of Economic and Social Affairs, New York.

(3) A World of Facts. (Civic Education Service). 1961.

TABLE No. 4

BIRTHS AND DEATHS - LIFE SPAN

(Annual)

Country	Year	TOTAL BIRTHS (A) Number	Rate (a)	TOTAL DEATHS (A) Number	Rate (a)	LIFE SPAN (B) Average
ADEN						
Aden Colony	1960	6,136	39.6	1,942	12.5	
CYPRUS	1960	14,500	25.8	3,200	5.7	66
IRAN	1959	872,628	44.3	170,866	8.7	under 50
IRAQ	1958	77,675	11.8	26,884	4.1	under 50
ISRAEL	1961	53,893	24.9	12,690	5.9	70
JORDAN	1961	70,775	40.3	12,348	7.0	under 50
KUWAIT		Data not available				
LEBANON	1960	63,841	38.8	12,471	7.6	under 50
LIBYA		Data not available				under 50
MUSCAT and OMAN		Data not available				
PERSIAN GULF PRINCIPALITIES		Data not available				
SAUDI ARABIA		Data not available				40
SUDAN	1955	530,551	51.7	189,881	18.5	under 50
SYRIA	1961	124,604	25.7	24,401	5.0	under 50
TURKEY		Data not available				60
UNITED ARAB REPUBLIC (EGYPT)	1957	914,494	37.8	429,512	17.8	42
YEMEN		Data not available				35

Sources: (A) United Nations - Population and Vital Statistics Report. Data available as of April 1, 1962. Statistical Papers. Series A, Vol. XIV, No. 2. ST/STAT/SER.A/61. Department of Economic and Social Affairs. 1962.

(B) A World of Facts. (Civic Education Service Inc. 1961).

(a) Birth and death rates are the number of births or deaths reported in the specified year, per thousand of the official midyear population for the same year. In the absence of a current official midyear estimate, rates are computed on census returns for the same year, irrespective of date.

TABLE No. 5

MIDDLE EAST: ESTIMATES OF TOTAL POPULATION (by country)

(Thousands; percentage)

Country	1950	1955	1960	Percentage increase 1950-1960
	- (Thousands) -			
Aden Colony	100	139	155	55
Aden Protectorate	-	-	660	-
Bahrein	110	128	147	34
Cyprus	485	520	563	16
Gaza[a]	198	214	256	29
Iran	16,276	18,325	20,182	24
Iraq	5,278	6,152	7,085	34
Israel	1,258	1,748	2,114	68
Immigration	(170)	(36)	(24)	-
Jordan[b]	1,269	1,437	1,695	34
Kuwait[c]	170	203	219	29
Lebanon[d]	1,257	1,466	1,646	31
Muscat and Oman[e]	-	-	550	-
Qatar	20	35	45	125
Saudi Arabia	-	6,036	-	-
Syria[f]	3,215	3,861	4,555	42
Trucial Oman[g]	80	80	86	8
Turkey	20,947	24,065	27,829	33
UAR (Egypt)	20,393[h]	23,063[h]	25,929[i]	27
Yemen	4,500	-	-	-
TOTAL[j]	71,056	81,436	92,506	30

(a) Registered Palestinian refugees only.

(b) Excluding foreigners and military personnel and their dependents living on military installations; including registered Palestinian refugees numbering 613,743 on June 30, 1960.

(c) The latest census, taken on February 28, 1957, showed a population of 206,473.

(d) Lebanese nationals only; excluding registered Palestinian refugees numbering 136,561 on June 30, 1960.

(e) Including data for port and peninsula of Gwadar ceded to Pakistan September 8, 1958.

(f) Excluding Palestinian refugees numbering 126,662 on Dec. 31, 1960.

(g) Comprising the seven sheikdoms of Abu Dhabi, Dubai, Sharjah, 'Ajmam, Umm al Qaiwain, Ras al Khaimah and Al Fujairah and the area lying within the modified Riyadh line, as announced in October 1955.

(h) Excluding nomad population numbering 55,073 at 1947 census.

(i) According to the preliminary results of the 1960 census, total population in the United Arab Republic (Egypt) was 26,080,000.

(j) Excluding Aden Protectorate, Muscat and Oman, Saudi Arabia and Yemen.

United Nations - Department of Economic and Social Affairs. Economic Developments in the Middle East 1959-1961. Supp. to World Economic Survey, 1961. E/3635 ST/ECA/69. New York. 1962. p. 181.

TABLE No. 6

POPULATION OF PRINCIPAL CITIES 1951-1961

Country and City	POPULATION 1951	1961
ADEN		
Aden (Capital)	80,516	99,285(1)
Sheikh Othman	19,000	29,879 "
Little Aden	-	9,277 "
Mukalla	-	20,000 "
(Ittihad, the new Federal Capital of the Western Protectorate is under construction)	-	-
CYPRUS		
Famagusta	19,451(2)	28,200(3)
Nicosia (Capital)	38,669 "	86,300 "
Limassol	25,803 "	38,600 "
Larnaca	15,828 "	18,800 "
IRAN		
Tehran (Capital)	1,009,539	2,000,000
Abadan	110,000	283,625
Hamadan	121,586	416,789
Isfahan	204,598	255,000
Meshed	167,471	242,000
Resht	110,000(2)	342,097
Shiraz	114,000 "	170,000
Tabriz	213,542	290,000
IRAQ		
Baghdad	499,410	552,047
Basra	-	206,302
Mosul	-	340,541
ISRAEL		
Jerusalem(Capital)	127,000	161,000
Haifa	170,000	174,000
Ramat Gan	-	82,000
Tel Aviv -Jaffa	400,000	383,000
JORDAN		
Amman(Capital)	170,000(2)	245,000(3)
Bethlemen	-	68,009(1)
Jericho	-	66,839
KUWAIT		
Kuwait Town	70,000	210,000(1)
LEBANON		
Beirut (Capital)	350,000	500,000
Tripoli	80,000	100,000
Zahle	-	40,000

(Continued) -

TABLE No. 6 (Cont'd)

POPULATION OF PRINCIPAL CITIES 1951-1961

Country and City	POPULATION 1951	1961
LIBYA		
Tripoli(Capital)	108,240	170,000
Benghazi	59,000	70,533
Misurata	-	63,000
MUSCAT and OMAN		
Muscat	5,500(2)	5,500(3)
Matrah	8,500 "	8,500 "
PERSIAN GULF PRINCIPALITIES:		
BAHREIN		
Manama(Capital)	25,000	62,000(1)
Muharraq Town	-	32,279 "
QATAR		
Doha(Capital)	10,000	35,000(1)
TRUCIAL STATES		
Dubai	30,000	40,000(1)
SAUDI ARABIA		
Riyadh (Capital)	60,000	280,000
Jedda	50,000	250,000
Mecca	120,000	300,000
SUDAN		
Khartoum (Capital)	61,800	93,103(1)
Omdurman	125,300	113,551 "
El Obeid	70,100	52,372 "
Wad Medani	57,300	47,677 "
Port Sudan	47,400	47,561 "
Atbara	35,000	36,298 "
SYRIA		
Damascus (Capital)	286,310	454,603
Aleppo	350,000	451,435
Homs	65,000	293,500
Hama	65,000	173,000
Lattakia	-	109,216
TURKEY		
Ankara (Capital)	295,000	646,151
Adana	117,799	230,024
Bursa	100,007	153,190
Izmir	321,905	370,923
Istanbul	1,000,000	1,459,528

(Continued) -

TABLE No. 6 (Cont'd)

POPULATION OF PRINCIPAL CITIES 1951-1961

Country and City	POPULATION 1951	1961
UNITED ARAB REPUBLIC (EGYPT)		
Cairo (Capital)	1,312,096	3.100,000
Alexandria	685,736	1,600,000
Assiut	-	400,000
Mansura	-	146,700
Port Said	-	240,000
Suez	-	156,300
Tanta	-	175,400
YEMEN		
San'a (Capital)	25,000	100,000 (1)
Taiz	-	80,000 "
Hodeida	12,000	30,000 "

Unless otherwise indicated, the figures in this table were taken from the World Almanac 1951 and the World Almanac 1962. Published by The New York World-Telegram & Sun.

(1) The Middle East Directory 1962. London: Europa Publications Ltd.

(2) The Statesman's Year-Book 1953. New York: St. Martin's Press, 1953.

(3) The Statesman's Year-Book 1961-62. New York: St. Martin's Press,1961.

TABLE No. 7

ESTIMATES OF THE FUTURE POPULATION OF
MIDDLE EASTERN COUNTRIES 1955- 1965 - 1975
(Rounded to Thousands)

	1955	1965	1975
ADEN			
Aden Colony	140	226	306
Aden Protectorate	426	500	616
CYPRUS	532	628	774
GAZA STRIP (PALESTINE)	325	412	522
IRAN	21,800	27,200	34,300
IRAQ	5,730	7,300	9,230
ISRAEL	1,750	2,800	3,780
JORDAN	1,430	1,820	2,300
KUWAIT	203	244	304
LEBANON	1,420	1,830	2,320
LIBYA	1,100	1,340	1,700
MUSCAT and OMAN	550	582	687
PERSIAN GULF PRINCIPALITIES:			
Bahrein	120	146	182
Qatar	35	47	61
Trucial States	80	93	114
SAUDI ARABIA	5,900	7,490	9,470
SUDAN	10,100	10,900	12,200
SYRIA	4,140	5,590	7,210
TURKEY	24,000	31,300	40,000
UNITED ARAB REPUBLIC (EGYPT)	23,000	29,500	38,300
YEMEN	3,000	3,170	3,700
Total	105,781	133,118	168,076

United Nations - The Future Growth of World Population. Population Studies No. 28, 1958. ST/SOA/Series A/28. p. 73.

THE POLITICAL SITUATION

"The spirit of nationalism is making rapid strides, and it will inevitably be the dominant political force in the Mid-east as it is already in the Western world."(1) The people of the Middle East are still very much tied to their past, to the traditional ways and customs, in the context of a feudal system, in which loyalty is to the clan, tribe or religious community, rather than to a nation-state.

The Western concept of citizenship scarcely prevails among the people, and when a person is questioned about his nationality, he is likely to mention his village, his clan or language group. Again, instead of saying he is a Lebanese, an Iranian or a Jordanian, he might say he is a Maronite Christian, a Muslim or a Greek Orthodox.

Many members of the upper class or landowning groups are interested in maintaining as much as possible of the existing feudal order and are therefore opposed to nationalism. "By temperament and experience, many Middle Easterners incline to personal and authoritarian forms of rule. Nomadic and pastoral ways of life tend to throw up individuals of much prestige and personal leadership...The average man has tended to be impatient of rule by general consent, as expressed through western democratic methods, preferring to follow a single individual of superior appeal and ability."(2)

Feudalism still has a strong hold on the social and political structure, and, being authoritarian in character, it excludes the possibility of democratic processes. "Peasants who live in villages are subject to local rule within the community, but are responsible also to the King, Prince, Shah, President, or Sheikh who rules the country...By and large, most of the countries of the Middle East are authoritarian, acting in the interests of the rich landowners and merchants. Peasants take no active part in the governing of the State."(3)

But the winds of change are blowing in the Middle East - they have been blowing for some time. More people are living in cities, studying or travelling abroad where they absorb new ideas as well as political and social theories. The middle class educated people read magazines and listen to radio broadcasts. People become dissatisfied with prevailing conditions and injustices of the social order. Nationalism with all its implications and dreams for building a better and a stronger nation opposes the traditional and outmoded feudalism of the past. Arab Nationalism, while breaking with a feudal

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(1) Greenwald, Norman. The Mideast in Focus. Washington, D.C. Public Affairs Press, 1960. p. 85.

(2) Middle East Directory 1961. London: Europa Publications Ltd. p. 13.

(3) Jones, S.Shepard. America's Role in the Middle East. Foreign Relations Series. Illinois: Laidlaw Brothers Publishers, 1961. p. 17.

past, is bound up with a common culture, history and social background.(1)

"...It should be remembered that an Arab is...a person whose first language is usually Arabic, who has lived in the Arab world or looks forward to a common Arab culture in a common Arab historical background and social structure, and one who has a feeling of interdependence with Arab experiences and traditions. The deciding factor, therefore, is the spirit of Arab community... Reduced to its essentials, Arab nationalism embodies three main urges:

1. The urge for freedom and independence.

2. The urge for social and economic progress.

3. The urge for unity."(2)

It should be remembered that for four or five centuries Arab territories were under Ottoman, British or French domination, and thus it is understandable that one objective of Arab nationalism is freedom from foreign oppression and the right of self-determination. Political independence must be accompanied by freedom in the social and economic structure. Nasser stated that "independence means abolishing the colonial social structure that we inherited from our years of being dominated...(it) means freedom to make our own decisions, freedom to keep outside anybody's sphere of influence."(3)

In order to achieve the first two objectives outlined above, namely, freedom and independence on the one hand and social and economic progress on the other, the idea of Arab unity is put forward as the third objective.(4)

In recent years political realities in the Arab countries have revolved around two poles - one pulling in the direction of unity and the other pulling in the direction of separateness."(5) There seems to be a strong desire among some, at least, of the Arab states to forge political, social and economic ties in the form of short-term agreements or pacts, involving joint military action, the coordination of educational systems and the elimination of customs barriers. There also appears to be a tendency on the part of some of the larger nations to dominate the smaller ones and this naturally creates tensions, which at times develop into crises, usually with incidents of violence and turmoil.

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(1) For a further discussion of modern Arab nationalism, see Common Sense About the Arab World, by Erskine Childers. London: Victor Gollancz, Ltd.,Common Sense Series. 1960.

Also, articles by Alan W.Horton, titled "The Central Social and Political Problem of the UAR", Part I-II-III,Northeast Africa Series, American Universities Field Staff Reports Service, 1962.

(2) Digest of Major Arab Issues. Arab Information Center, New York, 1959.p.26.

(3) Ibid., pp. 26-28.

(4)For a further discussion of the emergence of the Arab states, see pamphlet titled Middle East Background, published by British Information Services, I.D. 1318, May 1959.

(5) Middle Eastern Affairs, Council for Middle Eastern Affairs,Inc. Vol.XIII, No. 2, February 1962. p. 34.

For example, in 1960 the Jordanian premier was assassinated and "this act completely wiped out the concerted efforts made by the (Arab) League's Secretary General, Abdul Khaleq Hassouna, and other League leaders, to establish inter-Arab relations."(1) A second incident in 1961, which had many political repercussions, was the military coup in Syria, bringing about the dissolution of the United Arab Republic. A third incident which has disturbed the political scene was the proclamation by the Premier of Iraq "that the sheikhdom of Kuwait was a part of his country."(2) This was another indication of the existence of"divisive factors in inter-Arab relations."(3) The fact that some of the other Arab countries soon thereafter voted to accept Kuwait as a member of the Arab League, with the offer of armed forces to protect that country, an act which was followed by the departure of Iraq from the League, reveals the possibility of tensions arising out of the see-saw of the two forces, the desire for unity and the desire for national sovereignty.

"Many signs indicate that the coming years will see considerable social and political unrest. The growing literate and semi-literate populations of these countries, concentrated in the cities, will be increasingly vulnerable to the appeals of extreme nationalism and of Soviet propaganda."(4)

(See TABLE No. 8 - POLITICAL DIVISIONS OF THE MIDDLE EAST).

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(1) Middle Eastern Affairs. Op.cit., p. 38.

(2) Ibid., p. 38.

(3) Ibid., p. 38.

(4) Greenwald, Norman. The Mideast in Focus. Op.cit., p. 86.

TABLE NO. 8

POLITICAL DIVISIONS OF THE MIDDLE EAST

Country	Date of Independence	Former Legal Status	Present Status
ADEN COLONY AND PROTECTORATES			
Aden Colony		1839 - became part of British Empire administered by the government of Bombay.	
Perim Island Kuria Muria Islands		1857 - Perim Island ceded. 1854 - Kuria Muria Islds. acquired. 1932 - Aden passed to Gov.General of India in Council. 1935 - Government of India Act granted Crown Colony status.	Crown Colony
E.Aden Protectorate W.Aden Protectorate		1822-1914 - protective treaty relations with British government and accepted authority of Governor of Aden.	British Protectorate Administered by Governor of Aden, but does not form any part of Aden Colony or Protectorate.
Kamaran Island		1915 - Seized from Turkey	
CYPRUS	Aug.16,1960	British Crown Colony	Cyprus became an independent Republic on Aug.16,1960. On March 13,1961 she was elected to the British Commonwealth of Nations.
IRAN		Absolute Monarchy since 1502. Traditionally known as Persia and frequently still so described.	On August 5, 1906 Persia won a Constitution.
IRAQ	July 14,1958	Iraq, then Mesopotamia, was taken from Turkey in World War I. A constitutional monarchy was created in 1924. With the assassination of King Faisal on July 14, 1958, Iraq became a Republic.	Independent sovereign Republic

(continued)

TABLE No. 8 (Cont'd)

POLITICAL DIVISIONS OF THE MIDDLE EAST

Country	Date of Independence	Former Legal Status	Present Status
THE REPUBLIC OF ISRAEL	May 14, 1948	Formerly Palestine under British Mandate	Republic (Parliamentary Democracy)
THE HASHEMITE KINGDOM OF JORDAN	March 22,1946	Included in Palestine Mandate under British. Independence achieved by Treaty of London of March 22,1946. Previously "Transjordan". Came officially under its present name in 1947.	Constitutional Monarchy
KUWAIT	June 19,1961	Absolute Monarchy with British protection	Independent sheikdom under British protection.
THE REPUBLIC OF LEBANON	Nov. 26,1941	Under French Mandate 1920-1941. In November 1941 France proclaimed Lebanon a sovereign independent State.	Republic (Parliamentary Democracy)
THE UNITED KINGDOM OF LIBYA	Dec. 24, 1951	After World War II under British and French Administration. Libya achieved full independence in December 1951.	Constitutional Monarchy
MUSCAT and OMAN	1959	Under the temporal authority of the Imam since 1920. In 1957 an uprising occurred and British troops forced the exile of the Imam; early in 1959 the Sultan's authority was re-established.	Independent Sultanate under British protection.
PERSIAN GULF PRINCIPALITIES			
Bahrein		1602-1782 under Iranian rule. 1810 became independent Sheikdom of Bahrein. 1861 gained British protection.	Independent Arab Sheikdom under British protection. (Cont'd)

TABLE No. 8 (Cont'd)

POLITICAL DIVISIONS OF THE MIDDLE EAST

Country	Date of Independence	Former Legal Status	Present Status
PERSIAN GULF PRINCIPALITIES(cont'd)			
Qatar		On November 3,1946 entered an agreement with Great Britain not to cede, mortgage or otherwise dispose of parts of its territories to anyone except the British Government, nor to enter any relationship with a foreign government without British consent, in return for British protection.	Independent Arab Sheikdom under British protection.
Trucial States		May 1853 - gained British protection under the Perpetual Maritime Treaty. March 1892 - entered an exclusive agreement with Great Britain similar to the one concluded with Qatar in 1916 and described above.	Semi-independent Sheikdoms under British protection.
THE KINGDOM OF SAUDI ARABIA		Nejd, long an independent state, fell under Turkish rule in the 18th Century. Hijaz was under the rule of Sharif Husein. In 1913 Ibn. Sa'ud overthrew the Turks; in 1926 he overran the Hijaz and was recognized by Britain in the Treaty of Jeddah May 20, 1927.	Absolute Hereditary Monarchy.
THE SUDAN	Jan.1,1956	Anglo-Egyptian condominum in Africa	Republic
SYRIA	Sept.16,1941	1920-1941- under French Mandate; on Sept. 16,1941 became Republic of Syria. 1949 - series of military coups d'etat. 1950 - won Constitution; 1953 - new President and new Constitution; 1954- democratic rule restored; return to Constitution of 1950.	(Cont'd)

TABLE No. 8(Cont'd)

POLITICAL DIVISIONS OF THE MIDDLE EAST

Country	Date of Independence	Former Legal Status	Present Status
SYRIA (cont'd)		1955 - military agreement with Egypt 1957 - Syrian National Assembly passed resolution favoring union with Egypt. 1958 - Feb.1 - became North Region of U.A.R. with Egypt the South Region.	
	Sept.28,1961	1961 - Syria separated from U.A.R.	Independent State under military rule.
TURKEY	Oct.29, 1923	Up to the beginning of World War I, Turkey, or the Ottoman Empire, included European Turkey, Anatolia,Syria,Lebanon,Iraq,Jordan, Palestine, Arabia, Yemen and islands in the Aegean Sea. Turkey sided with the Axis in World War I and its defeat resulted in loss of much of its territory and fall of the Sultanate. A republic was declared October 29, 1923.	Republic
UNITED ARAB REPUBLIC (Egypt)		Constitutional Monarchy. 1952 - Uprising by Society of Free Officers 1953, June 18 - Egypt proclaimed a Republic 1956 - Nasser became President and the Constitution proclaimed Egypt an Arab state under a republican and democratic form of government. 1958 - Feb. 1 - Egypt became the South Region of the United Arab Republic with Syria the North Region 1961, Sept. 28 - Syria withdrew from the U.A.R.	"Socialist" Republic

Cont'd)

TABLE No. 8

POLITICAL DIVISIONS OF THE MIDDLE EAST

Country	Date of Independence	Former Legal Status	Present Status
THE MUTAWAKKILITE KINGDOM OF THE YEMEN	Aug.30,1955	Ruled since 1948 by Imam Ahmed. August 30,1955 he formed a new cabinet with himself as Premier. In Feb.1958 federated with U.A.R. but dissolved by Nasser in December 1961.	Absolute Islamic Monarchy. According to press reports a revolutionary Government was formed in October 1962.

Sources: The Middle East Directory 1961. (Eighth edition). Europa Publications Limited, London.

1962 World Almanac and Book of Facts. Published by the New York World-Telegram and The Sun.

The Statesman's Year Book 1961-62. St.Martin's Press, New York.

1962 National Catholic Almanac. St.Anthony's Guild, Paterson,N.J. (Distributor: Doubleday & Co.)

Ronart, Stephan and Nandy. Concise Encyclopedia of Arabic Civilization. The Arab East. New York: Frederick A.Praeger, Publishers 1960.

THE ECONOMIC SITUATION

Prevailing economic conditions in the Middle East as a whole cause grave concern and raise many questions as to what can and should be done and by whom. The contrast between wealth and poverty is extreme and there seems to be no easy answer to the question of how the wealth of a particular country can be more justly distributed. Moreover, the benefits of costly and well-planned projects for economic improvement are often nullified by the growth of population.

The situation in general has been summarized as follows: "a rapidly growing population, which in some countries is pressing heavily on the means of subsistence; a low hygienic and educational level, which manifests itself in the form of high mortality, widespread disease, and low literacy rates; a paucity of known mineral resources, with the important exception of oil; a marked concentration on agriculture, in which the greater part of the population is engaged and which provides the bulk of the national income; a marked shortage of capital and consequent dependence on foreign sources for investment; and a lack of technological advancement, which, coupled with natural and social causes, leads to low productivity."(1)

Natural Resources

With the exception of oil, an item which will be dealt with in a separate section, the natural resources of the Middle East are exceedingly limited. Traditionally - and before the discovery of oil - these countries were mainly agricultural, and even today 70-75% of the people are peasant-farmers; yet, even the resources of the land cannot be adequately utilized without water and modern farming methods. Thus, it can be said that "the majority of the Middle Easterners are farmers, yet the bulk of the land is unfit for agricultural use. With the irrigation facilities now available, only five percent of the whole area can grow crops, although some additional marginal lands are used for pasture. These basic facts explain why the Middle East must be reckoned among the impoverished and underdeveloped sections of the world."(2)

It is estimated that nearly one-fourth of the land is extremely arid - that is, there is no rainfall over as long a period as one year or in some cases, more than a year - and is, therefore, unproductive; nearly one-half is arid, with rainfall so scant that the land is unsuitable for regular crop production; and one-sixth is semi-arid, permitting the cultivation of only certain crops.(3) (See TABLE No. 1 - BASIC DATA -TOPOGRAPHY:PRINCIPAL PHYSICAL FEATURES: CLIMATE)

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(1) Laqueur, W.Z. "Communism and Nationalism in the Middle East",pp. 24-25 (citing a series of reports by the United Nations Secretariat), as quoted in Middle East Background,British Information Services,I.D. 1318,May 1959. p. 34.

(2) Christopher, John B. Middle East - National Growing Pains. Headline Series No. 148. July-August 1961. Foreign Policy Association, World Affairs Center. pp. 6 and 8.

(3) Figures taken from America's Role in the Middle East by S.Shepard Jones. Foreign Relations Series. Illinois: Laidlaw Brothers Publishers,1962.p.16.

There are some mineral resources in the Middle East, but deposits are often so widespread, small and of varying quality that commercial exploitation is not profitable. However, world prices for certain minerals have tended to rise since 1940 and "hence, mineral exploitation has growing importance, with Turkey ranking second as world producer of chromium, Cyprus a significant producer of asbestos, copper and iron, and Egypt about to begin exploitation of two extensive deposits of iron ore in the Aswan Area and between the Nile Valley and the Red Sea."(1) On a smaller scale, mining of manganese is done in Sinai, copper and phosphates in Israel and Jordan. (See TABLE No. 9 - LEADING PRODUCTS AND TRADE).

Oil

Although the production of oil on a large scale and its use as a source of energy are very recent, its "discovery" dates back many centuries before Christ. "The Old Testament contains a number of references to the large oil and gas seepages and uses of petroleum in that region. Noah smeared his ark with pitch or bitumen 'within and without'."(2)

At the present time about half of the world's supply of energy is derived from oil and twenty-five percent of the production of crude oil comes from the Middle East. (See TABLE No. 10 - WORLD PRODUCTION OF CRUDE PETROLEUM, by Region). Between ninety and ninety-five percent of this production is found in four states, Kuwait, Saudi Arabia, Iran and Iraq. Oil is also exploited in Bahrein, Egypt, Qatar, Israel and Turkey, and there is a possibility that it may soon be found in Libya, Syria and Yemen. (See TABLE 11 - MIDDLE EAST CRUDE OIL PRODUCTION 1950-1959).

"Production of crude oil increased from 215 million tons in 1958 to 282 million tons in 1961, registering a thirty-one percent rise in three years. The annual rate of increase, however, varied considerably, averaging 7.7 percent in 1959, 14.5 percent in 1960 and six percent in 1961."(3) In the same period, world production of crude oil increased only twenty-three percent as compared with thirty-one percent in the Middle East. From 1958 to 1961 "the Middle East continued to maintain its position as the second largest crude oil producing area in the world."(4)

The role of oil in the economy of the countries where it is found can hardly be overemphasized. "In several of them it is the most important natural resource in terms of overseas earnings and government revenue, and its development has provided both employment and the means for economic and social improvements, the result of the efforts of the oil companies themselves, and,

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(1) The Middle East Directory 1962. Op.cit., p. 4.

(2) ARAMCO Handbook. Arabian American Oil Company, 1960. New York. p. 97.

(3) United Nations - Department of Economic and Social Affairs. Economic Developments in the Middle East, 1959-1961. Supplement to World Economic Survey, 1961. E/3635 ST/ECA/69. New York, 1962.p.3.

(4) Ibid., p. 3.

even more, on the wider national scale, of the governments, using the revenue paid to them by the oil companies."(1)

The location of proved reserves of oil is of great importance. Two-thirds of the world's reserves are to be found in the Persian Gulf area. The largest of these are in Kuwait and Saudi Arabia,followed by those of Iran and Iraq. (For complete figures see TABLE No. 12 - PROVEN OIL RESERVES IN THE MIDDLE EAST, estimates as of January 1, 1962). Production of crude oil in the Middle East is constantly increasing. "Every statement of oil production, unless merely historical, is superseded before it reaches its reader."(2)

Once oil is found in any particular area of the Middle East, it is relatively easy to extract because it is near the surface. "The Kuwait reserves, for example, have been proved and developed by less than 300 oil wells, whereas in the United States, about 54,000 wells were completed in each of the years 1956 and 1957 to maintain production and for exploitation."(3)

It has been estimated that the cost of producing crude oil and expanding production in the Middle East amounted to an average of sixteen cents per barrel in the period 1949-1958 as compared to averages of $1.66 for the United States.(4) "On the other hand, while actual production costs are relatively low, other costs - such as housing, communications, services, welfare, etc. - are high."(5)

As far as refining capacity goes, the Middle East share is only six percent of the world total, but it is increasing each year.

When considering the oil industry in an area like the Middle East, certain questions are bound to arise. Where does all the money go? With this large revenue, what useful purposes are served in the oil producing countries themselves? "Many Americans question why the oil-rich countries cannot do more to develop their countries and improve conditions of their people."(6)

These are good questions and the answers are not easy to find. "The direct payments by oil companies to the oil producing countries of the Middle East rose in 1960 to approximately $1,374,000,000 as against $1,196,000,000 in 1958. Other Middle Eastern countries received revenues in the form of oil transit fees, which rose from more than $100 million in 1958 to $142 million in 1961."(7) In the ten-year period 1948-58 the capital and operating expendi-

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(1) Middle East Background. British Information Services. I.D.1318, May 1959. p. 36.

(2) Longrigg, Stephen Hemsley. Oil in the Middle East - Its discovery and development. Issued under the auspices of the Royal Institute of International Affairs. New York: Oxford University Press,1954. p. 262.

(3) Middle East Background. Op.cit.,p. 34.

(4) United Nations - Department of Economic and Social Affairs. Economic Developments in the Middle East 1958-1959. Supplement to World Economic Survey, 1959. E/3384 ST/ECA/64. New York,1960.pp.28-29.

(5) Middle East Background. Op.cit., p. 34.

(6) Jones, S.Shepard. America's Role in the Middle East.Op.cit.,p. 16.

(7) United Nations Review. August 1962. p. 25.

tures of the oil companies amounted to $3,855 million, forty-two percent of which represented money spent on wages, salaries, local contracts and supplies.(1)

With regard to the payment of royalties to Middle East countries by the oil companies, the 50:50 formula has been used for determining them, but there are signs that a 75:25 formula may soon be sought.(2) Under a new agreement signed in July 1961 with the American Independent Oil Company, Kuwait will receive fifty-seven percent of realized profits in royalties or "fifty percent of the profits based on 'posted Persian Gulf prices'."(3)

In June 1962 at a meeting of the Organization of Petroleum Exporting Countries held in Geneva, proposals leading to an increase in the revenue of oil producing countries from petroleum by more than five hundred million dollars were discussed. "This is the first time these Governments have taken a united approach toward increasing their revenue from oil production."(4) Two of the reasons for the requested increase were (1) the need for additional funds to undertake improvements by the Middle East Governments, and (2) that whereas the price of oil has declined recently, the prices of manufactured goods which they must buy have risen.(5)

The hope of many people, both in the Middle East and in the West, is that the revenue from oil will be used by governments to build stable societies based on justice and equity. How far this hope is being realized can scarcely be assessed with accuracy; even well-planned programs take time to produce real results. There is ground for much encouragement, however, for some gains have been made. For instance, "Iraq...has devoted seventy percent of its oil royalties to finance its first economic plan."(6)

In Saudi Arabia while "much of it (oil money) has gone to finance the very numerous royal family and to enlist the loyalty of tribal chiefs",(7) it is estimated that anywhere from five to thirty percent has been invested in public works (ports, airfields,railroads, power plants, waterworks).(8)

There are conflicting opinions concerning the use of "oil money". One writer says, "The producing countries, which receive sizable royalties - almost a billion dollars a year - do not make the best use of these funds, which, judiciously employed, would surely have contributed to the evolution of economic structures. But waste and prestige expenditures are the rule in most of these countries."(9)

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(1) United Nations Review. August 1962. p. 25.

(2) Christopher, John B. Middle East - National Growing Pains. Op.cit., pp. 47-48.

(3) United Nations Review. Op.cit., p. 25.

(4) The New York Times. September 2, 1962. News item titled "Mideast Seeking Oil-Revenue Rise" by J. H. Carmical.

(5) Ibid.

(6) Dia, Mamadou. The African Nations and World Solidarity. New York: Frederick A.Praeger, 1961. p. 61.

(7) Christopher, John B. Op. cit., p. 47.

(8) John B. Christopher states that the estimates range from 5 to 30 percent, Op.cit., p. 47. Mamadou gives the figure as 30 percent, Op.cit.,p.61.

(9) Dia, Mamadou. Op.cit., p. 61.

Another writer presents a different point of view. "Everywhere in these areas are new schools, roads and ports are being built...Some of the most desperately poor countries have by this turn of fortune become wealthy. The uneducated are being educated. In the Middle East illiteracy will become a thing of the past in less than a generation."(1)

Industrial Development

As has been pointed out already, the Middle East is largely an agricultural area with 75 percent of the population engaged in farming. Industry is still in its infancy, and, with the exception of Israel, not more than ten percent of the population are engaged in it. In some countries, such as Turkey and Lebanon, the figure is a little higher; in others it is even less than ten percent. "Turkey, Israel, Egypt and Syria have been most successful in establishing light industries. All of the countries, however, are well aware that some industry is essential and brings with it increased wealth, prestige and power."(2)

Some countries are discovering that industrial development, while good in some respects, creates other problems. It tends to attract the rural population to the urban areas and with the increase in urbanization often aggravates housing and related problems. As the labor force swells, demands for labor unions grow. However, "some Arab governments prohibit unions. They look upon unions as a threat to the existing order which, by and large, favors the ruling class. These governments tend to consider unions as Communist in origin."(3)

There has been some development in light industries in recent years. These include textiles (cotton, silk,wool and mohair) and the processing of agricultural products such as sugar, tobacco, and fruit. Because of building in the fast growing cities, cement is in local demand also.

Heavy capital goods are still imported, although in Turkey and Israel there are now assembly plants for motor vehicles and electrical machinery. Many countries have economic development plans which include industrial programs, and so it is likely that further industrial growth will take place.

Exports

In 1957 the agricultural products accounted for seventy-one percent of the total exports for a select number of countries. By 1960 this percentage had dropped to 63, but the decrease was due partly, at least, to drought conditions since 1958, as well as to a fall in world prices of agricultural products.(4)

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(1) Duce, James Terry. "The Changing Oil Industry". Foreign Affairs Quarterly Review. July 1962. Vol. 40, No. 4. p. 629.

(2) Jones, S.Shepard. Op.cit., p. 15.

(3) Ibid., p. 15.

(4) United Nations - Department of Economic and Social Affairs. Economic Developments in the Middle East 1959-1961. Op.cit., p. 5.

"A study of the export and import positions of some Middle East countries in the period 1957 to 1960 shows unfavorable trade balances with considerable variations in the magnitude of the deficits and the annual rates of change in the export and import components."(1) The bulk of the exports from the Middle East go to the United States, the United Kingdom and Western Europe. From 1957 to 1960 the percentage increased from 60 to 64, whereas the value of exports to the Soviet Union and other eastern European countries decreased from seven percent to 5.8 percent in the same period.(2) (See TABLE No. 9 - LEADING PRODUCTS AND TRADE -Selected Countries).

National Income

In 1960 the gross national income of nine countries(3) was 17.8 billion dollars, which was an increase over a period of three years of 15.5 percent. Gross per capita income rose from $183 in 1957 to $193 in 1960, an increase of only six percent.(4) (See TABLE No. 13 - POPULATION AND PER CAPITA INCOME - ANNUAL AVERAGE 1955-1957).

As figures in this table indicate, the per capita income of most countries in the Middle East is extremely low. S.Shepard Jones, however, makes this comment: "It is important to observe that faulty conclusions can sometimes be made from valid statistics. Kuwait has a per capita income of about $2,000 because of large oil royalties. One comparing the per capita income of Kuwait to the United States (average is over $2,000 per year) might make a mistake in assuming that Kuwait has a large national income. Actually, the entire population of Kuwait is some 200,000."(5)

Basic Reforms

It is obvious from a study of the salient features of the social, political and economic picture in the Middle East that there is no short cut to progress and that the improvements in living standards and social well-being will take long-range planning and steadfast action.

S.Shepard Jones points to the fact that it required generations to achieve industrial and technological know-how in the United States and Western Europe, and to expect an undeveloped society to suddenly become a developed one is like the student who "seeing the practical problems which can be solved by the calculus, wants to proceed directly to that study without learning arithmetic."(6)

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(1) United Nations - Department of Economic and Social Affairs. Economic Developments in the Middle East 1959-1961. Op.cit., p. 71.

(2) Ibid., p. 6.

(3) Cyprus, Iran, Iraq, Israel, Jordan, Lebanon, Syria, Turkey and Egypt.

(4) United Nations - Economic Developments in the Middle East 1959-1961. Op.cit., p. 1.

(5) Jones, S. Shepard. America's Role in the Middle East. Op.cit.,p. 17.

(6) Ibid., p. 21.

He cites the following needed reforms:

1. Land Reform. In the section on The Agrarian Situation of this study, we have referred to Agrarian Reform as an all-inclusive term.(1)

2. Education. This can help overcome the sharp cleavage between the educated few and the illiterate masses.

3. Redistribution of Labor. If agriculture were mechanized and carried on more efficiently, the labor surplus could be utilized in community development programs for roads, schools, hospitals, etc.

4. Electrification Program. The introduction of electricity into the villages could encourage the development of light industry.

5. Water Plans. Reference is made in the section on The Agrarian Situation to the great need for flood control and irrigation schemes. Sometimes well developed plans are not acceptable because of political considerations as was the case with the Jordan River Valley Project in 1954.

Foreign observers are indicating that "a great flood-tide of economic development is rising and gaining momentum throughout the Arab world. Driven by their fervent desire to attain higher standards of living, and inspired by their recent independence and moves toward unity, the Arab people and their governments alike are exerting their best efforts toward achieving an equal place among the nations of the twentieth century."(2) Progress in all fields has been striking. However, they recognize that economic planning must first of all be applied to agriculture. "Self-sufficiency in basic foodstuffs is essential not only for the purpose of feeding the masses, but also for the preservation of foreign exchange needed to purchase capital goods for industrialization."(3) (See TABLE No. 14 - INDICES OF COST OF LIVING, by country).

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(1) See p. 56 of this study.

(2) Article titled "Blueprints for the Future, published in The Arab World, January 1961. pp. 3-6.

(3) Ibid., p. 3.

TABLE No. 9

LEADING PRODUCTS AND TRADE (Selected Countries)

Country	Output av. annual per person	Leading Products(*)	TRADE	
			% to U.S.	% from U.S.
EGYPT	$139	Cotton(6),grain, oil,fish,sugar,textiles,cement	1.3	14.0
IRAN	$169	Oil(6), grain,fruit,textiles,carpets	12.0	17.5
IRAQ	$151	Oil,dates(1),grain,livestock,wool	4.2	10.2
JORDAN	$118	Grain,fruit,sheep,goats	1.1	8.0
LEBANON	$391	Tobacco,petroleum products,olives, textiles	7.0	11.3
LIBYA	$135	Livestock,fruits,grain,peanuts,esparto grass,oil	2.1	21.7
SAUDI ARABIA	$167	Oil(5),dates,coffee,livestock,grain	7.0	33 or more
SUDAN	$ 76	Cotton,gum arabic,peanuts,livestock,fruit	2.5	1.8
SYRIA	$158	Grain,cotton,fruit,tobacco,livestock,textiles	7.3	7.7
TURKEY	$167	Tobacco,cotton,nuts,livestock,metals,textiles	17.9	21.7
YEMEN	$ 86	Coffee,grain,cattle,fruit	almost none	almost none

Source: A World of Facts. (Civic Education Service,Inc.1961).

(*) Numbers given show world rank.

TABLE No. 10

WORLD PRODUCTION OF CRUDE PETROLEUM, BY REGION

(Thousands of tons; percentage)

Region	1958	1961[a]	1961 percentage of world total	Percentage change, 1961 over 1958
Middle East	215,002	282,296	25.2	31.3
North America	353,320	384,200	34.3	8.7
Latin America	176,227	202,055	18.1	14.7
Eastern Europe[b]	126,750	181,650	16.2	43.3
Far East[c]	25,502	33,425	3.0	31.1
Western Europe	12,112	15,065	1.3	24.4
Africa	1,358	19,720	1.8	1,352.1
WORLD TOTAL	910,300	1,118,900	100.0	22.9

Source: United Nations, Statistical Yearbook, 1961 and Monthly Bulletin of Statistics, April 1962; Petroleum Press Service, January 1962.

(a) Estimates.

(b) Including the Soviet Union and Yugoslavia.

(c) Including China (mainland).

United Nations - Department of Economic and Social Affairs. Economic Developments in the Middle East 1959-1961. Supplement to World Economic Survey, 1961. E/3635 ST/ECA/69. New York, 1962. p. 135.

TABLE No. 11

MIDDLE EAST CRUDE OIL PRODUCTION 1950-1959

(Thousands of Barrels per day)

Year	Iraq	Iran	Kuwait	Neutral Zone	Bahrein	Qatar	Saudi Arabia
1950	128	665	344	-	30	33	547
1951	167	342	561	-	30	49	762
1952	374	30	747	-	30	69	825
1953	565	57	862	-	30	85	845
1954	615	62	952	16	30	100	953
1955	691	328	1,092	24	30	115	965
1956	634	536	1,093	32	30	123	986
1957	442	718	1,140	64	32	140	992
1958	725	821	1,396	81	41	174	1,015
1959	848	923	1,383	116	45	169	1,095

Source: ARAMCO Handbook by Roy Lebkicher, George Rentz, Max Steineke, and published by the Arabian American Oil Company, New York, 1960. p. 118.

TABLE No. 12

PROVEN OIL RESERVES IN THE MIDDLE EAST, BY COUNTRY

(Estimates as of January 1, 1962)

(Millions of barrels)

Country	Proven reserves	Percentage of world total
Bahrein	245	0.1
Iran	35,000	11.3
Iraq	26,500	8.6
Israel	34	-
Kuwait	62,000	20.0
Neutral Zone	6,000	1.9
Qatar	2,750	0.9
Saudi Arabia	52,000	16.8
Syria	100	-
Trucial Coast	3,500	1.1
Turkey	75	-
U.A.R.(Egypt)	710	0.2
MIDDLE EAST TOTAL	188,914	60.9
WORLD TOTAL	309,975	100.0

Source: Oil and Gas Journal(Tulsa,Oklahoma), January 29, 1962.

United Nations - Department of Economic and Social Affairs. Economic Developments in the Middle East 1959-1961. Supplement to World Economic Survey, 1961. E/3635 ST/ECA/69. New York, 1962. p. 130.

TABLE No. 13

POPULATION AND PER CAPITA INCOME

(Annual Average 1955-57)

Country	Population in Thousands 1957	Per Capita Income
JORDAN	1,527	Under $100.
SAUDI ARABIA	6,640*	" "
SUDAN	10,700	" "
YEMEN	3,000*	" "
IRAN	19,253	$100 - $199
IRAQ	6,538	" - "
LIBYA	1,210*	" - "
UNITED ARAB REPUBLIC	28,108	" - "
ISRAEL	1,937	$300 - $699
LEBANON	1,525	" - "

* - U.N. estimate for 1960.

Source: Hoffman, Paul G. One Hundred Countries, One and One Quarter Billion People (pamphlet) published by Committee for International Economic Growth. Washington, D.C., 1960.

TABLE No. 14

INDICES OF COST OF LIVING BY COUNTRY

(1953 = 100)

Country and item	1956	1958	1960	1961
CYPRUS				
Cost of living, all items	119	133	136	135
Cost of living, food	118	129	131	128
IRAN				
Cost of living, all items	130	138	164	161
Cost of living, food	121	120	147	149
IRAQ (Baghdad)				
Cost of living, all items	107	108	111	112
Cost of living, food	110	110	117	119
ISRAEL				
Cost of living, all items	127	139	144	152
Cost of living, food	126	136	139	147
JORDAN (Amman)				
Cost of living, all items	101	-	-	-
Cost of living, food	103	-	-	-
LEBANON (Beirut)				
Cost of living, all items	102	114	122	121
Cost of living, food	105	118	126	122
SYRIA (Damascus)				
Cost of living, food	104	102	111	113
TURKEY				
Cost of living, all items(Istanbul)	136	171	228	235
Cost of living, food (Istanbul)	132	162	227	241
U.A.R. (EGYPT)				
Cost of living, all items (Cairo)	98	102	103	103
Cost of living, food (Cairo)	104	110	112	112

Source: United Nations. Monthly Bulletin of Statistics. March 1962;
Jordan: Statistical Yearbook, 1957 and 1960.

United Nations - Department of Economic and Social Affairs. Economic Developments in the Middle East 1959-1961. Supplement to World Economic Survey, 1961. E/3635 ST/ECA/69. New York, 1962.

THE AGRARIAN SITUATION

In a lecture delivered in Cairo in 1961, Professor Arnold Toynbee stated, "Agriculture was ... invented in the Middle East and spread from there to the ends of the old world."(1) The importance of this fact in the development of civilization in the old world is often overlooked. It is probably true that agriculture developed simultaneously and independently in the old and the new world, but the fact remains that cereals which have played so important a part in forming a basis for economic and social development were first cultivated in the Middle East, and these circumstances gave that area a long start ahead.

The development of agriculture in the Middle East followed the ending of the ice age about nine or ten thousand years ago. At first it was agriculture by rainfall in the oases of the desert, and later the supply of water was created through irrigation, as agriculture was practiced in the great river valleys, such as those of the Nile and the Euphrates. In the process, animal husbandry was added to the cultivation of crops, and with the successive inventions of stone and metal tools, agricultural resources increased.

As Toynbee points out,(2) the development of an agricultural economy created the need for political organization and thus arose the two types of political ideal, the city-states of the Sumirians and the Egyptian world state, neither of which was really successful. Without going into details on the subject, it can be assumed that in the development of civilization in the Middle East there was a relationship between agriculture and political and social development.

Man's welfare depends on his skill in converting soil, water, and sunshine into food. Many social and political problems have grown out of man-land relations. It is estimated that only five percent of the land in the Middle East produces crops. The pattern of life in this area is characterized by near starvation, pestilence, high death rates and soil erosion. It is a poverty which has no parallel in Europe, since even clean water is a luxury."(3)

With the growth of industry and the increase in urbanization, the problem of producing more food is acute, as it is in all underdeveloped areas. In Egypt, to cite one example, the most acute problem is not land reform. "It is the life-and-death question of finding ways to support a population of twenty-six million, which is likely to double in the next twenty years, in a country

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(1) The Toynbee Lectures on the Middle East and Problems of Under-Developed Countries, December 4, 1961. Middle East Series. National Publications House Press. p. 5.

(2) Ibid., pp. 32-34.

(3) Cressey, George B. Crossroads - Land and Life in Southwest Asia. Op.cit., p. 157.

that is ninety-six percent desert."[1] The source of unrest because of a latent, if not actual, sense of social injustice exists where a large section of the population lives in extreme poverty, enjoying none of the privileges of a modern society.

"By far the greater part of the land surface in the Middle East is either mountain, desert or swamp, and cultivated areas are extremely small in extent, covering no more than five percent or seven and one-half percent of the total area. Nevertheless, agriculture is the main occupation of at least four-fifths of the inhabitants; and a further proportion of the people is employed in processing the products of agriculture, as cotton and tobacco packers, fruit driers or canners of fruit, vegetables and olive oil."[2]

The economy of the Middle East is still predominantly agrarian. "Out of the total area of the Middle East,[3] 577.3 million hectares (see note), the agricultural area represents 34.1 percent, forested land, 5.7 percent, and 60.2 percent 'other area' (for example, unused, but potentially productive land, wasteland). Arable land and land under tree crops form 29 percent of the agricultural area; the rest is taken up by permanent meadows and pastures. Irrigated land constitutes only 17.3 percent of arable land; unused, but potentially productive land forms 25.1 percent of the agricultural area, or 8.6 percent of the total area."[4] (See TABLE No. 15 _ MIDDLE EAST: LAND USE by country).

General Conditions of Rural People

It is estimated that seventy percent of the population of the whole area live in villages.[5] Conditions under which rural people live leave much to be desired. In many of the countries they live in serfdom and are not allowed to leave their villages. With the exception of Israel and Turkey, much of the land is owned by a few rich absentee landowners. In some cases entire villages are owned by a single individual. In places where peasants own land, they cannot work it efficiently because what they own is scattered over a wide area. In some villages the best land is rotated among the peasants from year to year. "This land rotation, still a serious problem in the Arab world, discourages long range development of the soil. Most peasants are heavily in debt much of the time, either to the merchants of the towns and cities, or to the landlords; and often to both."[6]

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(1) Christopher, John B. Middle East - National Growing Pains. Headline Series No. 148, July-August 1961. Foreign Policy Association - World Affairs Center. p. 48.

(2) Middle East Directory 1962. Europa Publications Ltd. p. 9.

(3) Covering Cyprus, Iran, Iraq, Israel, Jordan, Lebanon, Saudi Arabia, Syria, Turkey and Egypt.

(4) United Nations, Department of Economic and Social Affairs. Economic Developments in the Middle East 1959-1961. Supplement to World Economic Survey, 1961. E/3635 ST/ECA/69. New York,1962. p. 7.

(5) Greenwald, Norman. The Mideast in Focus. Washington,D.C.: Public Affairs Press, 1960. p. 4.

(6) Ibid., p. 6.

Note: Hectare = 2.471 acres.

The great majority of village people are extremely poor and have very few opportunities of improving their standard of living or means of livelihood. Except in countries such as Turkey, Lebanon and Israel, there is almost no machinery, men and animals providing the necessary power. Women also share in the village work, either in the fields or carrying water. Both men and women, respectively, work in teams.

Crops and Production

As in other underdeveloped areas of the world the raising of crops is of two kinds, food production and cash crops. Food production mostly consists of wheat, barley and rye in the northern countries, and rice, maize and millet in the southern countries. In Turkey, Lebanon, Syria and Israel, wheat is the principal crop. Libya, Iraq and Iran produce barley as their main crop. Rye is grown in the uplands of Turkey and Iran. In lower Egypt, parts of Turkey and Iraq, rice is produced, while in other countries its cultivation is restricted by governments because the use of irrigation water tends to spread malaria. Maize is grown in Egypt and millet in Arabia and Sudan.

The principal cash crop is cotton. Egyptian cotton ranks high as one of the best grades on the world market and twenty percent of the land is devoted to its production. Egyptian raw cotton is now priced ten times as high as it was before World War II. Cotton is also the main product of the Sudan. The production of tobacco, principally in Turkey, has declined in recent times because it is not regarded so favorably by British and American users. Fruits are important as cash crops in certain countries. They include citrus fruits, olives and dates, all of them being consumed also in local markets. The export of citrus fruits and apples has increased in recent years. Dates are produced in Arabia, parts of Iran and Sudan, and in Iraq. Eighty percent of the world's supply of dates comes from the Basra area in southern Iraq.

Water

Water has been the cause of disputes and feuds for thousands of years in the Middle East. One writer goes so far as to say that "the lack of appropriate water supplies is the cause of unspeakable world misery. Millions of lives are defined by its limits; men and women spend as much as one third of their working day fetching water from distant wells. The alternative is to cluster at rivers, as a dismayed observer once suggested, like flies on a sleeping beast's paw. Occasionally, at flood time, the beast stirs and the flies are scattered."(1) "Water is the key to the major problems. Enough dams, reservoirs and irrigation canals to conserve and utilize rainfall and surface waters to the maximum would open up and make arable extensive areas not now cultivated and increase many-fold the yields on those presently tilled."(2)

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(1) Look Magazine, July 19, 1960. p. 26. Special article written by Leonard Gross, staff writer for Look Magazine, titled "Water - the Problem That Needn't Be".

(2) McLaughlin, Kathleen. What's the U.N. Doing There? New York: Institute for International Order. 1961. p. 46.

There are vast areas in the Middle East with less than two inches of rain a year, and often large regions with only from two to five inches a year. (See TABLE No. 1). The low rainfall prevailing in so large a part of the Middle East means that agriculture is largely dependent on the utilization of rivers.

Egypt, Iran, Iraq and Jordan have made extensive use of irrigation for agricultural purposes. In Egypt the Desert Development Authority undertook a five year program involving the drilling of wells, bringing 600,000 acres under cultivation in an area which will support hundreds of thousands of Egyptians. When completed, an ambitious program of dam construction will control waters which formerly came from the Zagros Mountains across the Khuzistan plains of Iran at the wrong time of the year. The irrigated waters will sustain year-round agriculture in an area of 300,000 acres and also will generate 520,000 kilowatts of energy.

These and other projects for supplying water, either by irrigation or artesian wells, will probably increase greatly the production of crops, although it must be noted that water is only one element in the process of cultivation, but at least it is one of the essentials.

Tractors

Along with irrigation the introduction of mechanized farming is producing favorable results, although as yet on a limited scale. "As a result of the coming of the tractor, the land system itself is now beginning to change. Some of the results are: the rise of the merchant-tractorists, the substitution of paid skilled labor for the unskilled sharecropper, the displacement of labor and the new extension of cultivation. These changes are only now beginning, but they will continue, bringing greater fluidity in social relations."(1) With the use of tractors the emphasis seems to be on the raising of the level of labor productivity rather than land productivity and is an important factor in agrarian economy.(2) (See TABLE No. 16 - NUMBER OF TRACTORS USED IN AGRICULTURE, by country).

Misuse of Land

It seems to be generally recognized that in the area where agriculture was first practiced - in the old world - the land produces much less than it did thousands of years ago. Iraq was one of the areas where the art of agriculture was evolved, but after the twelfth century, the irrigation network was neglected and the balance of land and water was lost. The desert took over and the Mesopotamian civilization declined.

The challenge then in the Middle East is to check the deterioration which has resulted from misuse of the land and to give agriculture its right-

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(1) Warriner, Doreen. Land Reform and Development in the Middle East. A Study of Egypt, Syria, and Iraq. New York: Royal Institute of International Affairs, Oxford University Press 1957. pp. 63-64.

(2) For a fuller discussion of "Programmes of Rural Development" see United Nations - International Survey of Programmes of Social Development, prepared by the Bureau of Social Affairs. New York: United Nations. 1959, Chapter XI.

ful place in the development of nations. Writing about the Middle East, Ira W. Moomaw says, "We now see the Near East as an area of political turmoil. It is an area of acute rural poverty. But the real cause is not political; the soil has eroded away. Hillsides once covered by trees that provided timber and fruits are now barren rocks. A few ragged, stumpy trees are left to remind us of the 'Cedars of Lebanon'. In the eroded lands of the Near East is engraved one of the world's most tragic records of conquest, oppression, landlordism and overgrazing."(1)

Agrarian Reform

The term "agrarian reform" is preferred rather than the popular one "land reform", since it would seem obvious that is is not the land which needs reforming. The principal aim of agrarian reform is to raise the standard of living of the people, particularly the rural masses, and at the same time to provide a more adequate base of economic advance in a given country. The lure of industrialization as a means of quick economic growth presents a danger if there is no parallel development in agriculture. Thus, advances in agricultural production must proceed alongside industrial development.

Agrarian reform involves reform in land tenure systems, irrigation projects, improvement in methods of farming and land use, redistribution of arable land, better rural social conditions, and appropriate political action to ensure peaceful social change. It would include, in addition, such things as land settlement, cooperatives, farm credit systems, agricultural education and research.

The term "land reform" may have a narrower connotation and refer particularly to the problem of redistribution of land, that is, that arable land should not be in the hands of the few but of the many. This, of course, is an essential factor in agrarian reform, but experience in countries such as Mexico and Bolivia has shown that redistribution of land by itself not only fails to solve the basic problems, but also can create other serious ones. "...After the revolution of 1952 the peasantry in Bolivia divided up the big estates. They divided them up into holdings that were still too small for economic efficiency. So, agricultural production in Bolivia fell off, the countryside was no longer able to feed the Bolivian cities and Bolivia had to import her food for feeding her cities from abroad."(2)

It is undoubtedly true that without redistribution of land, agrarian reform cannot go very deep. A system which permits ownership of land to be in the hands of the few rather than the many, usually gives rise to conditions of poverty and social injustice of various kinds. "Where the agrarian structure is a rigid, institutional hangover from the past, the need for reform is generally twofold, a social need for a higher income for the cultivator, and an economic need for better farming through more investment and better methods."(3)

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(1) I.W.Moomaw, Executive Secretary of Agricultural Missions,Inc. From an unpublished manuscript, used with permission.

(2) Toynbee, Prof. Arnold. Op.cit., "Two International Problems", December 6, 1961. p. 71.

(3) Warriner, Doreen. Op.cit., p. 6.

Nationalist or revolutionary movements in modern times generally include the reform and redistribution of land tenure. "In Egypt, before the 1952 revolution, some 2,000 landowners (out of 2.7 million) held one-fifth of all the cultivated land. This was confiscated against State bonds in compensation, and redistributed to some 1.2 million peasants...An early measure by the Iraqi revolutionary regime was similar confiscation of the great sheikhly tribal estates: in pre-1958 Iraq (under the Nuri Government), ninety-six percent of the rural population owned no land whatsoever. Soon after the 1958 union with Egypt, land reform was also begun in Syria. Reforms have not yet been carried out in Lebanon, where half the cultivated acreage is in the hands of some 200 great landowners with considerable political power."(1)

Thus, land reform in the sense of redistribution of land, is essential for socio-economic progress, but it must be followed by measures to improve farming methods, establish cooperatives and all the other points we have already mentioned. "But reform, by itself, cannot solve rural over-population; and because the new proprietors are unskilled in modern agriculture, their organization into compulsory co-operatives, farming by uniform crop-belts embracing many small parcels, is essential."(2)

Technical Assistance

The Technical Assistance Program of the United States began in the Middle East in 1951 and operates in Iran, Iraq, Israel, Jordan, Lebanon and Turkey. Programs formerly carried on in Egypt and Yemen were discontinued.

Technical cooperation assistance is given in the following ways: (a) technical experts from the United States are sent on the specific request of a country; (b) demonstration equipment and supplies are furnished; (c) training is given to nationals, either in the United States or elsewhere, and usually takes the form of grants. The program is undertaken upon the request of a particular government, and the cost is shared with it.

This program has had an impact on the development of industry, agriculture, and education and public health. Sometimes the impact is long-range, sometimes it is more or less immediate. The Minister of Public Health in Iran is reported as saying that when American doctors first came to his country under the Point Four Program (the name given to Technical Assistance), they found that the peasants, being unfamiliar with vaccination, fled to the hills, "but that now, if rumors of epidemic arise, they crowd around the Ministry of Health threatening to break windows of the Ministry buildings if denied vaccinations."(3)

The impact of Technical Assistance in the field of education, involving agricultural and vocational teacher training, gathers momentum as time goes on and personnel take their place in the educational system. Over a ten-year period governments in the Middle East increased their budget expenditure for education five-fold. In some cases the training is carried out in the Middle East rather than in the United States. For example, for a number of years

(1) Childers, Erskine. Common Sense About the Arab World. New York: The Macmillan Company, 1960. pp. 151-152.
(2) Ibid., p. 152.
(3) Thayer, Philip W. (Editor). Tensions in the Middle East. Baltimore: The Johns Hopkins Press. 1958. p. 117.

trainees from many countries attended courses in agriculture, engineering, public health and public administration in Beirut, Lebanon.

The United Nations' program of technical assistance has also helped meet some of the tremendous needs in the Middle East through its specialized agencies, such as UNESCO, FAO, WHO. The United Nations Technical Assistance Administration covers a wide field and includes industry, mining, general economic development, trade, power and oil production, flood control, development of water resources, statistics, public administration, and so on.

As in the case of the Technical Assistance Program of the U.S.A. government, help is given by the United Nations only on the request of the government involved, and when that government is willing to share. "The most serious and pervasive mistake made in connection with development assistance programs has been to think of them as charity or 'giveaways'."(1)

In any serious attempt to raise the standard of living and the economic level in an underdeveloped country, the experts must take account of the multifaceted difficulties and the stubborn nature of the many problems. Libya is a case in point. When that country gained its independence in December 1951, even the celebrations were marked by doubt and anxiety about the future. "Rarely has a state raised its standard with so little on which to rely to meet the expectations of the future. With one of the lowest levels of living in the Middle East, and a very high birth rate, Libya had few apparent natural resources; a terrain 85% of which is sand and rock desert, light and capricious rainfall, and frequent droughts."(2) However, the production of Libya is ninety-three percent agricultural and eighty-seven percent of the population derive their livelihood from the land. "Only 5,000 Libyans had had as much as five years of schooling, and there were just fourteen university graduates in the entire country."(3)

As part of a technical assistance program, the FAO sent in some experts on a variety of projects, but the one which produced most results was that of an Australian sheepherder, who managed to establish a wool blanket and carpet industry by improving the breed of Barbary sheep, which are among the few animals able to survive the long periods of drought. In addition to improving the breed, tube wells were sunk and ranges were re-seeded. As a result, thousands of animals, which would normally have died, survived. Research projects have been introduced and Libyans are being trained to carry on.

The experts who are engaged in the battle to uplift the underdeveloped peoples of the world are deeply concerned about the race between economic growth and population expansion. "If the world's population increases by ten percent during a period when its output of goods increases ten percent, the net effect per person is zero. Many countries are going to have to run hard just to stand still."(4)

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(1) Hoffman, Paul G.,Owen,David, and Baggs,William C. World Without Want. Reprinted from the 1962 Britannica Book of the Year. Encyclopaedia Britannica,Inc.1962. p. 20.

(2) McLaughlin, Kathleen. What's the UN Doing There? Some success stories of United Nations Technical Assistance. New York: Institute for International Order, 1961. p. 48.

(3) Ibid., p. 49.

(4) Hoffman, Paul G., Owen, David, and Baggs,William C. World Without Want. Op.cit., p. 18.

An example is the new Aswan dam (the High Dam, or Sudd el Aali)[1] in Egypt. When it was projected, it was estimated that on completion it would raise agricultural production by 45%. However, during the ten years it will take to finish the project, involving the erection of a dam and the installation of canals, the population will have increased to such an extent that the gain will be practically unnoticeable. The only real satisfaction will be that at least living standards were maintained.

Christian Rural Missions

"Rural Missions includes all efforts to bring the Gospel of Christ and a more abundant life to village people everywhere. This is a wide field calling for all valid means for expressing Christ's redemptive concern for people on the land in concrete ways that they can understand and accept. Nowhere are we told that the Gospel is to be proclaimed by word of mouth only. By Christ's own example we are to bear witness as we teach, preach and minister in practical ways. Each supplements the other. Rural Missions encompasses all three."[2]

Dr. Ira W. Moomaw made this statement: "During two rural workshops held in the Near East in recent years, delegates agreed on six basic aims:

1) Rural education. By this is meant 'life-centered education' that would include Christian stewardship in the matter of academic skills, reading, writing, Arabic, etc., as well as occupational skills such as home-making for girls, agriculture for boys and handicrafts such as weaving or woodwork.

2) There should also be religious instruction as a unifying thread throughout the entire program. The delegates viewed with sadness the fact that mission-sponsored schools were following a purely academic approach to life that was serving as a magnet to drawing educated people away from the countryside to city living. Frequently the village church has a group of elderly people without useful leaders.

3) Rural Youth. Young people give a vision of the wholeness of life, and a sense of mission and service can do much toward developing Christian rural community life as well as serving their country.

4) Social Awareness. The purpose of educational and other institutions is not merely to serve those who wish to get ahead in life economically or to increase status. There is a need for rural social awareness to remove abuses such as usury, extortionate forms of renting land, landlord-tenant oppression.

5) Land Stewardship. It is generally agreed that the finest soils of the Middle East are gone, but erosion is not a factor in itself; it is the result of human and moral factors. The landlord oppresses the tenant by taking an unfair portion of the crop of the tenant and the tenant in turn robs the

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(1) Cressey, George B. Op.cit., pp. 356-357 covers in detail the possibilities for supplying water in this area.

(2) Rural Missions Perspective for the Years Ahead. Rural Missions Cooperating Committee of the Division of Foreign Missions, N.C.C.C. New York, 1957. p. 1.

land, causing erosion and depletion.

6) Church and Community. The village church will prosper in the Middle East to the extent that there are rural-minded ministers who love rural people, and work with them to apply the Gospel and its principles toward the solution of festering human needs.

We recognize that these principles are directed largely toward the well-being of people, a large portion who are at the bottom of the social and economic ladder."(1)

Vital to an effective program of rural missions in the Middle East is the provision of trained personnel, either nationals or from the United States and Europe. There is an urgent need in the fields of Rural Evangelism Training in seminaries, work among youth, village work, home economics, cooperatives and general agriculture. This type of personnel is needed not only to initiate and carry forward projects, but also to train others.

The United Presbyterian Church, aware of the great need among rural people of the Middle East, has engaged in some significant agricultural improvement projects. Among these are: the Department of Agriculture of Assiut College,Egypt; the Rural Center in Iran; the Literacy Center in Egypt; the Akkar Rural Development Program.

In 1960 the Near East Christian Council sponsored the project in Akhar in Northern Lebanon. At nominal cost, the United Presbyterian Church in the U.S.A. provided the land and building, and the Ohio Council of Churches' Town and Country Department contributed financial assistance. A program has been initiated and includes a cooperative, dairy farming, poultry and agricultural extension, community development, child welfare, home and family life.

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(1) From a statement by Ira W. Moomaw, used with permission.

TABLE No. 15

MIDDLE EAST: LAND USE BY COUNTRY

(Thousands of hectares)

Country	AGRICULTURAL AREA					OTHER AREA			
		Arable land and land under tree crops		Permanent meadows and pastures	Forested land				
	Total	Total	Irrigated			Total	Unused, but potentially productive	Built-on area, wasteland, and other	TOTAL AREA
Cyprus (1958)	527	434	80	93	171	227	31	196	925
Iran (1950)	26,760	16,760	1,600	10,000	19,000	117,240	33,000	84,240	163,000
Iraq (1950)	6,332	5,457[a]	2,912[a][b]	875[a][d]	1,770	36,342	12,100	24,242	44,444
Israel (1959)	1,199	401	126	798[e]	73	798	-	798	2,070
Jordan (1954)	1,633	893	32	740	525	7,503	400[f]	7,103	9,661
Lebanon (1959)	278	-	71	-	92	670	364	306	1,040
Saudi Arabia (1952)	92,970	210	-	92,760	400	66,630	-	66,630	160,000
Syria (1952)	10,857	5,491	476	5,366	449	7,142	3,060	4,082	18,448
Turkey (1959)	53,972	24,972	1,988[c]	29,000	10,584	13,142	-	13,142	77,698
UAR (Egypt) (1957)	2,610	2,610	2,610	-	[1]	97,389	516	96,873	100,000
TOTAL	197,138	57,228	9,895	139,632	33,065	347,083	49,471	297,612	577,286

Source: Food and Agriculture Organization of the United Nations, Production Yearbook, 1960 (Rome.)

a) 1952-53 agricultural and livestock census.

b) Total area covered by irrigation schemes and irrigated by seasonal river flows.

c) 1957.

d) Including 644,000 hectares of uncultivable land grazed in spring season.

e) Land suitable for natural pastures.

f) For forests.

United Nations - Department of Economic and Social Affairs. Economic Developments in the Middle East 1959-61. Supplement to World Economic Survey, 1961. E/3635 ST/ECA/69. New York, 1962.

TABLE No. 16

NUMBER OF TRACTORS USED IN AGRICULTURE,

BY COUNTRY

Country	1955	1957	1959	1961
ADEN	-	390	444	-
CYPRUS	-	2,010	-	-
IRAN	-	-	6,000	-
IRAQ	1,715	2,188	-	-
ISRAEL	4,010	4,700	6,349	7,485
JORDAN[a)]	367	566	807	-
LEBANON	160	224	580	-
SYRIA[b)]	1,786	2,792	3,772	-
TURKEY	40,282	44,144	41,896	42,505
U.A.R.(EGYPT)	10,750[c)]	12,086[c)]	10,994	-

Source: Food and Agriculture Organization of the United Nations.

a) Including those in disrepair.

b) Tractors used for all purposes.

c) Including garden tractors.

United Nations - Department of Economic and Social Affairs. Economic Developments in the Middle East 1959-1961. Supplement to World Economic Survey, 1961. E/3635 ST/ECA/69. New York, 1962.

THE ARAB REFUGEES

Behind the words Arab Refugees lies one of the great tragedies of our times. Fifteen years after the UN partition of Palestine in November 1947, over a million refugees are still living in camps and makeshift quarters.

There were three historical decisions, (1) arising out of the Hussein-McMahon correspondence of 1915-16; (2) the Balfour Declaration of November 2, 1917; and (3) the UN Partition of Palestine on November 29, 1947. The Hussein-McMahon correspondence consisted of an exchange of letters between King Hussein of Mecca and Sir Henry McMahon of Great Britain. The King pledged Arab support if the allies would help the Arabs in their fight for independence from the Ottoman Empire. The Arab revolt of June 1916, during World War I, proved to be an important part in allied success in 1917. Later on at a critical juncture in the war, the Balfour Declaration of November 1917 was made in exchange for Jewish support of the allied cause across the world. The Jews in return were promised a national home in Palestine. At the time there were 60,000 Jews and 600,000 Arabs in Palestine.

Following World War I, the British were given a mandate over Palestine by the League of Nations, but after endless clashes and years of terrorism the issue was placed before the United Nations in November 1947. The decision of the UN was to partition Palestine into two States, one Jewish, one Arab. Nearly 1,000,000 Arabs left Palestine in 1948 following the termination of the British Mandate. About 500,000 moved into Jordan; more than 200,000 entered the Gaza Strip, administered by Egypt; slightly less than 100,000 settled in Lebanon and another 100,000 in Syria.(1)

In 1958 a report on the Arab Refugee situation stated that "after ten years the story of the Arab refugee is still seldom heard and often not understood, but their plight today is the greatest threat to peace in the Near East, if not the world."(2) (For Distribution of Refugees per country see TABLES No.17-18-PALESTINE REFUGEES). According to UNESCO estimates the number of refugees increases by 25,000 each year because the birth rate is high.(3) Others estimate that the net total of registered refugees is increasing by 30,000 to 35,000 a year, mostly adult and unemployable.(4)

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(1) Middle East Directory 1962. London: Europa Publications Ltd. p. 45.
For statements made before the General Assembly of the United Nations on the question of the Palestine Refugees by Mr.Ahmad Shukairy, Minister of State for United Nations Affairs, see The Palestine Refugees, reprinted and published by Saudi Arabian Mission to the United Nations, New York, 1958.

(2) Jones, Christina H. Ten Years of Service. The Near East Christian Council Committee for Refugee Work. Jerusalem,Jordan,1958. p. 9.

(3) Faherty, Robert. In Human Terms. The 1959 story of the UNRWA-UNESCO Arab Refugee Schools. UNESCO, 1959. p. 77.

(4) Middle East Directory 1962. Op.cit., p. 45.

United Nations Relief Program

The United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) was founded in 1950 to provide relief services for the Palestine refugees and to assist them to become self-supporting. For their purposes a bona fide Palestine refugee is one whose normal residence was in Palestine for a minimum period of two years preceding the outbreak of the conflict in 1948, and who, as a result of the conflict, has lost his home and means of livelihood. To be eligible for assistance, a refugee must reside in one of the four host countries in which UNRWA operates, and be in need.

By September 1961, UNRWA was distributing a basic food ration to 865,000 refugees; providing shelter for 443,000 refugees in fifty-seven camps, and under the technical guidance of WHO (World Health Organization) operating or subsidizing 100 health centers, eight mobile clinics and maintaining 2,062 hospital beds.

A very important aspect of UNRWA's program is the system of schools which have been established for the children of Palestinian refugees. As reported, "in 1961, 188,000 children were taught in schools operated under the guidance of UNESCO. The Agency is expanding its vocational training program with a target of up to 2,500 graduates a year. It now operates or has under construction nine vocational or teacher-training centers. The Agency also plans to increase the number of university scholarships from 90 to 180 a year, to improve primary and secondary education, to continue a modest loan/grant program for helping refugees become self-supporting and to maintain relief services at present per capita levels."(1) In 1958 the staff for this program consisted of 9,997 persons, of whom 112 were international and the remainder local personnel. "It is said in the refugee camps that what the people want most from the international aid is education; after that the medical and health services; and last the rations and clothes."(2)

Funds for the program come from voluntary contributions from governments and private sources. UNRWA's financial needs for 1962 are estimated at $39,204,000. In recent years about ninety-three percent of the total income has been contributed by the United States, Great Britain and Canada, the remainder being provided by some forty other governments and from private sources.(3)

(See TABLE No. 19 - UNRWA 1962 EXPENDITURE ESTIMATES)

UNRWA is helped by many voluntary agencies distributing their work through the Central Co-ordinating Committee of Voluntary Agencies. These agencies (see TABLE No. 20) in 1959 contributed a total of $3,895,142. The secretarial work for this Central Committee is contributed by the Near East Christian Council Committee for Refugee Work.

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(1) Middle East Directory 1962. Op.cit., p. 45.

(2) Faherty, Robert. In Human Terms. Op.cit., p. 7.

(3) Middle East Directory 1962. Op.cit., p. 46.

Protestant Refugee Work

The partitioning of Palestine led to much chaos and suffering. Terrorism, atrocities, reprisals and guerilla warfare took their toll of life and property. In July 1948 some Protestant leaders met in Jerusalem and decided to send a lengthy cable to the Federal Council of Churches of Christ in America (now known as the National Council of the Churches of Christ in the U.S.A.) outlining the conditions and asking for help. Later an appeal went also to the World Council of Churches at its first meeting in Amsterdam in August 1948.

Agencies in the Middle East began relief work almost immediately. A Conference was held in Beirut in 1951, and when the facts were known the delegates were shocked by the appalling tragedy that had fallen upon so many innocent people. The Conference urged the Near East Christian Council to form a special relief committee. Thus was created The Near East Christian Council Committee for Refugee Work.

In the United States Church World Service was created by the leading Protestant bodies in 1948 to act on their behalf, and funds and supplies began to flow to the refugee areas. In addition, Protestant relief committees were set up in West Jordan, Lebanon, East Jordan, Egypt, Gaza Strip and Israel. A wide range of projects aimed at relief were undertaken. These included distribution of clothing, food, medicine, educational grants, hospital grants, vocational training, housing, community centers, social welfare, milk centers and feeding centers.

Moved by compassion and Christian concern, people in the Protestant churches in the United States and Great Britain have given generously to appeals for help from the relief agencies. The people of the Arab countries of the Middle East have witnessed a demonstration of Christian love in action.

Arab Refugee Program

It is a wide-spread misconception that the Palestine refugees are dependent solely on "foreign aid" and that the Arab countries give little in that respect. The figures given in a pamphlet entitled "Summary Data on Assistance to the Palestine Refugees,"[1] indicate that the Arab countries have provided about eleven percent of all the aid given to the refugees since the beginning of the problem in 1948. The value of the aid from the Arab countries amounts to more than $55,000,000, including that given during 1962. Even in terms of direct contributions to UNRWA, the United Arab Republic is the fifth largest donor for the period 1950-1961 as a whole.

It is further reported that the bulk of the aid given by Arab countries to the refugees has come in direct assistance, mostly from the host governments (Jordan, Lebanon, Syria and the United Arab Republic), various Arab organizations, institutions and individuals, which included education, welfare, health services, shelter, security, and other expenses. These four host governments spend about $5,000,000 on such aid each year.

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(1) News item "Arab Assistance" in Arab News and Views, Vol. VIII, No. 16, September 1, 1962.

TABLE No.17

PALESTINE REFUGEES

Country	1960(1) (Registered with UNRWA	1961(1) (Registered with UNRWA)	1961(2) Non-Refugee Population
GAZA	257,572	263,451	124,000
JORDAN	619,001	631,620	1,102,000
LEBANON	137,305	141,387	1,684,000
SYRIA	115,907	119,805	4,527,000
EGYPT	6,500(3)		
TOTAL	1,136,285	1,156,263	7,437,000

(1) Middle East Directory 1962. Op.cit.,p. 45.

(2) UNRWA (United Nations Relief and Works Agency for Palestine Refugees in the Near East). Statistical Summary, June 30, 1961. These figures represent indigenous non-refugee population of the host countries as of June 30 1961.

(3) Near East Christian Council Committee for Refugee Work, Annual Report, 1960. p. 34.

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TABLE No.18

REFUGEES BY AGE AND COUNTRY. June 1961

Country	0-1 Year	1-15 years	Over 15 years	Number of Families
GAZA	5,490	103,236	152,399	48,665
JORDAN	11,696	228,406	390,623	117,588
LEBANON	1,742	51,501	86,958	30,735
SYRIA	3,643	45,178	70,152	26,840
TOTAL	22,571	428,321	700,132	223,828

Source: Middle East Directory 1962. Op.cit., p. 46.

TABLE No. 19

UNRWA 1962 EXPENDITURE ESTIMATES

RELIEF SERVICES	
Basic Subsistence	12,454
Supplementary Feeding	1,547
Health Care	3,207
Sanitation	1,004
Shelter	803
Social Welfare	911
Placement Services	180
Eligibility and Registration	247
Transport within UNRWA Area	2,799
Supply Control and Warehousing	775
General Administration and Internal Services	3,487
Operational Reserve	800
TOTAL -	28,214
EDUCATION, TRAINING AND INDIVIDUAL ASSISTANCE	
Primary and Secondary Education	8,528
Vocational Training and University Education	2,296
Projects and Individual Assistance	166
TOTAL -	10,990
GRAND TOTAL -	39,204

Source: Middle East Directory 1962. Op.Cit., p. 46.

TABLE No. 20

VOLUNTARY AGENCIES COOPERATING WITH THE CENTRAL CO-ORDINATING COMMITTEE AND MONEY SPENT IN 1959

American Colony Charitable Association, Jerusalem	35,042
American Friends of the Middle East	12,040
Arab Evangelical Episcopal Community	85,812
Armenian Patriarchate, Jerusalem	27,300
British Syrian Lebanese Mission	2,700
Church Missionary Society, Jordan	5,518
Congregational Christian Service Committee	36,000
Edinburgh Medical Mission Hospital, Nazareth	19,000
Jerusalem Anglican Archbishopric	6,255
Lutheran World Federation	1,219,876
Mennonite Central Committee	14,608
Southern Baptist Mission Hospital, Gaza	35,000
YMCA (Lebanon and Jordan)	40,000
YWCA (Jordan)	14,608
TOTAL -	1,553,759
Church World Service Gifts in Kind	1,618,856
Cash Donations to NECCCRW	556,248
Gifts in Kind, Other Agencies to NECCCRW	166,279
TOTAL -	3,895,142

Source: Middle East Directory 1962. Op.cit., p. 47.

THE SOCIAL SITUATION

One of the acute issues which exert a profound influence on current trends in the Middle East arises from the social inequality that is a feature of many of the countries. There is the large mass of the poor, and a small number of wealthy families, with a developing middle class. One writer states that "at present it is fair to say that the gap between the groups is widening rather than closing, as the standard of living of the poor remains the same, or even falls, and that of the rich rises rapidly, owing to the profits from high world prices in cotton, tobacco, and, above all, in petroleum."(1) Significant also is the appearance of such western luxuries as large automobiles, radios, refrigerators, furs and modern hotels, all of which tend to increase the visible gap between rich and poor.

During the Ottoman regime, an Arab who lived ostentatiously risked the vigorous attentions of the tax-collector. However, today, the wealthy Arab is himself often closely connected with the government, and can "manipulate" its fiscal policy to his advantage. "It is noteworthy that the larger proportion of the revenues of Middle Eastern states are usually derived from indirect taxation of necessities such as food and clothing - a system that bears heaviest on the poorer classes."(2) (See TABLE No.14- INDICES OF COST OF LIVING, by country).

Middle East Society

Of the more than one hundred million people living in the Middle East, seventy percent live in small farming villages; another twenty percent live in towns or cities; and the other 10 percent of the population is made up of nomads of the mountains and the desert nomads - the Bedouin. The Middle East society is both rural and urban, politically feudal and patriarchal in many states.(3)

Tribal Society. The numerous migratory tribes, who move regularly in search of fresh pasture, contrast sharply with those of the townspeople and peasant cultivators. The Old Testament deals continually with the theme of the desert against the town, and T.E. Lawrence frequently referred to the interaction of nomadic and sedentary ways of life in the Middle East. Many of these tribal groups have become extinct, but a few have gained strength enough to affect the world. "The unit among nomads is the tribe - a group that ensures a certain advantage from numbers, yet is small enough to exist within the limits set by a poor environment. Tribal discipline is strong,

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(1) The Middle East Directory 1962. London: Europa Publications Ltd.p.13.

(2) Ibid., p. 14.

(3) For a fuller discussion of the Middle East society, see The Arab World Today, by Morroe Berger. New York: Doubleday & Company, 1962. Part I, particularly Chapter 3 - "Patterns of Living: The Desert, Village, and Urban Communities".

and direction is in the hands of a leader whose right to rule is based partly on hereditary descent, and partly on personal merit."(1)

With the exploitation of oil in recent years, many former nomads have found occupations within oilfields, or in towns, or as semi-settled cultivators using irrigation water paid for, or supplied by oil revenues. Now nomadism and tribalism are declining, and are far less of a political difficulty. The airplane also has provided a new means of easy military control. It is estimated that one to two million nomads are still in Arabia, Iran and Turkey, respectively, 400,000 in Syria, slightly fewer in Iraq, 50,000 in Egypt, 18,000 in Israel, and perhaps 200,000 in Libya.(2)

The Village. It is estimated that ninety to ninety-five percent of all Arab people are peasants. Clan solidarity and the need for security precluded at all times the settling in isolated farmsteads. It is the village community (a hundred to five hundred families) which constitutes now, as in the past, the frame of life for the overwhelming majority of the population. Except in the densely inhabited Nile valley and parts of Lebanon, distances of many miles separate villages from one another.

The generally prevailing pattern of village life is drab, with extreme poverty. The more comfortable housing, electric light, cleaner streets, and more up-to-date sanitation in most Lebanese villages, and to a certain extent in western Syria, are due to the money which the families receive from"their emigrated members, or to the savings brought back by those who have returned. As a rule the family and its few heads of cattle share the same dirt-and-dung-littered courtyard, and in winter the same room for sleeping."

More kinds of chronic diseases, spread through water and food, associated with dirt, flies, vermin, overcrowding and unsanitary personal habits, sap the peasant's vitality. It is estimated that nine-tenths of the rural population suffer from trachoma, typhoid, dysentery and tuberculosis.(3) The unbalanced diet of the peasant aggravates the effects of injurious environment and mode of life.

Insufficiency of schooling facilities is another cause for the backwardness of peasant life. Although most Arab countries have enacted compulsory education laws, the number of teachers, schoolhouses and equipment is far from adequate. Given the opportunity, the parents who would not gladly send their children to school are rare. This is true of the boys, and eventually of the girls. At present, one man out of ten can decipher a simple text. Illiteracy is the rule in most rural areas, and especially among the women.

One of the most distinctive features of the village society is its deep-rooted spirit of family and clan solidarity. It is the source of aid in all the peasant's minor and major problems, in his work on the land or in his household affairs, in financial difficulties when he is in trouble with the authorities.

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(1) Middle East Directory 1962. Op.cit., p. 6

(2) Ibid., p. 6.

(3) For a fuller discussion of village life and the town, see Concise Encyclopaedia of Arabic Civilization. Op.cit., pp. 529 ff. and pp. 551 ff.

The Town. In the Middle East, the towns serve as commercial, governmental, and religious centers. Frequently the town is the location for such regional schools and hospitals that exist. The nearby villages and nomadic tribes depend on the town for manufactured goods and such imported luxuries as sugar, tea and coffee. "A good part of the town's working population will be made up of small merchants and artisans. Merchants will often buy the products of the villages and sell the villager the few basic things he needs."(1)

The bazaar has become a typical Middle Eastern institution, and is an important factor in the cross-cultural influence - the traditional Middle Eastern life of the rural population and the semi-Westernized life of the city dweller. "The market dynamics are such that religious factors have little impact on the social structure...The fact that many of the religious minorities are found in urban trading centers is probably a result of the fact that such sects tend to arise in the cross currents of cultures to be found in the cities and that trade is the one activity open to them."(2)

The City. There are a number of contributing factors in the tremendous growth of Middle Eastern cities. Because of the wide variety in geographical environment, the diversity of economic production, the need for exchange and market centers, many former simple tribal strongholds have evolved into great cities, as for example, Aleppo,(3) Ankara, Jerusalem, Mosul and Tabriz, the second city of Iran. "It has been a feature of Middle Eastern history that time and time again, small but energetic groups of people have seized power, and for a limited period ruled a large territory...Most conquerors have found that it was usually easier to dominate cities, partly for the reason that military operations can be undertaken with more success against the inhabitants of a closely packed town...partly because the towns with their trade could be taxed to support military rule; and partly because the population of the cities, polyglot in origin and in touch with outside conditions, could be more often induced to accept a new idea, a new language, or even a new religion."(4)

Another feature of Middle Eastern cities is their economic dominance, amounting almost to a strangle-hold, in the life of each country. City merchants are in touch with world markets and can control or "corner" the produce of the rural areas in their own district. The strength of the merchants is indicated by the fact that in many of the countries in the Middle East, there is little, or no direct taxation, most governmental revenue being raised by indirect methods.

In most cities there is an important community of wealthy absentee landlords, who, because of the poverty, discomfort and disease in the countryside, tend to remain most of the time in the towns and when they do visit their estates, it is merely to collect the rents.

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(1) Greenwald, Norman. The Mideast in Focus. Op.cit., p. 6.

(2) Potter, Dalton. "The Bazaar Merchant" in Social Forces in the Middle East. (Ed. Fisher). Op., cit., p. 101.

(3) For a descriptive "portrait" of this city, see article titled "Aleppo: Its Glory and Charm" published in the Arab World, May 1961.

(4) The Middle East Directory 1962. Op.cit., p. 8.

It should also be noted that cities have long tended to dominate Middle Eastern political life. "The lure of greater wealth attracts the energetic, dissatisfied, and sometimes turbulent elements from the country-side. Many such migrants, together with the occupants of city slums who become periodically unemployed because of trade slumps, as well as inexperienced secondary school and university students, form a very dangerous combination - the Middle Eastern city mob."(1) Mob violence, awakened at first over a political matter, sometimes becomes a religious struggle directed against minorities and foreigners. Among the demonstrators are often groups with few political or religious convictions, but whose aim is to spread disorder so that shops can be broken open and looted. It is reported that most Middle Eastern shops in the cities carry iron shutters that can cover the whole of the shop-front at the slightest sign of trouble. "A restless underfed proletariat, excited by political and religious issues, and inflamed by student agitators can be very menacing in close narrow streets."(2) (See TABLE No. 6 - POPULATION IN PRINCIPAL CITIES 1951-1961).

Rural-Urban Problems

1. Loyalty to Village. As indicated earlier, the classical divisions of society in the Middle East are those of townsmen, peasants, and nomads. Yet in this society there exists a fundamental urban-rural duality. Separate and distinct cultures, united only by an economic system, are generally directed and controlled by townsmen. Many aspects of rural life are undergoing considerable change - there are now roads, rural buses, radios, and in some places an occasional television set. However, in spite of all this change, some villagers clearly consider the honor of family, kin group, or village of such vital importance, that they are willing to risk death for the sake of loyalty to a local group.

2. Migration. It is reported that thousands of the peasants are migrating from the rural areas and small villages to the cities. David E. Lilienthal, writing for the New York Times (September 9, 1962) remarks that "in country after country, traditional habits of life are being uprooted in a short space of time. What is occurring there is nothing less than a major transformation of society...In Iran, cars are beginning to jam the streets... On the city's outskirts new factories are being developed, there are more houses and a web of electric lines is bringing light to even the old adobe settlements."(3)

The writer continues, "word of these changes has passed from mouth to mouth, even to the most remote village and out-of-the-way trading post - places where, for centuries, the chief event was the slow passage of a tribe of nomads with their sheep, goats, donkeys and camels...The rural people are swarming into Ahwáz - Arab families from the Iraqi border regions, impoverished young countrymen, tribesmen in full caravan. They come for jobs, for trade, because a crop has failed or perhaps simply to see a spectacle that has not been rivaled in their ancient land since the legendary days when the great Darius ruled a world empire from Susa, not too many miles away."(4)

(1) The Middle East Directory 1962. Op.cit., p. 9.
(2) Ibid., p. 9.
(3) Lilienthal, David E. Article titled "Foreign Aid - for the Teeming City", New York Times Magazine, September 9, 1962, p. 30.
(4) Ibid., p. 58.

The extent of migration from village to urban center is uncertain. For example, Alan W. Horton reports that "Syria's two major cities, Aleppo and Damascus, have certainly attracted many villagers to new suburban areas of industrial development - despite the statistic that some thirty percent of all Syrians live in towns of 30,000 population or over. But the figures, except for the city of Homs, reflect no significant increases in town size other than natural increase at the national average of an estimated 2.5%."(1)

Observers are reporting that once the migrants have made the transition, they do not return. The results of the great migration are (1) acute social tensions. They swell the number of a new urban class, who live in shacks, many lacking pure water, medical facilities and schools for their children. Whatever their condition, once these migrants are in the city, they can measure their own lot against those who own cars and homes and who can afford to eat well. There is a growing resentment and envy. "It is no wonder that these cities are working with desperate speed to provide their new citizens with at least some of the amenities of life. It is no wonder that the wealthy, well-established people are beset by fear and qualms of conscience as they see the daily arrival of more rural families. For the phrase 'revolution of rising expectations' is now out of date; I can testify from my personal experience that the revolution has become one of rising demands."(2)

(2) Another side effect of this rural-urban migration is that it is difficult to persuade trained people to work in the provinces. For example, in Iran it is reported that it has been difficult to recruit Iranian engineers and administrators for the Khuzistán development program.(3)

Urbanization

The growing influx of migrants into the principal cities is a major factor which must be taken into account in solving the problems of economic and social development of these countries. It is imperative to match the increase of population in the cities with the expansion of employment opportunities, housing, schools, health facilities, water supply and other utilities. In the Middle East, relatively little work has yet been done on studies of rural-urban migration and demographic aspects of urbanization. Again, in this area, statistical data is very limited. The kind of data needed includes information on the size, sex and age compositions, and fertility of the metropolitan population; the influence of in-migration on the rate of growth and structure of the population; differences between migrants and non-migrants in sex-age composition, literacy, educational level, and other indicators of the level of living.

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(1) Horton, Alan W. Report titled "A Note on Syria and the United Arab Republic", and published by American Universities Field Staff Reports Service, Northeast Africa Series Vol. IX,No.1,April 1962.p.5.

(2) Lilienthal, David E. Op.cit., p. 58.

(3) For a further discussion of the various aspects of social welfare for tribal communities, population problems, and raising the living standards in Arab countries, see United Nations report - Fourth United Nations Social Welfare Seminar for Arab States in the Middle East. New York: 1955. ST/TAA/SER.C/21, August 10,1955.

These problems are of major concern to countries which are in the early stages of industrialization. However, they are also relevant to the older city centers of the Middle East.(1) It was not until 1950 that Syria undertook to get some systematic employment data, or even a reasonably accurate list of factories, or of villages, these latter with estimates of the amount of arable land and the inhabitants of each. Lebanon in 1952 made a survey of employment throughout the country, "yet in discussions of labor in Lebanon, experts' estimates of unemployment have varied by several hundred percent, depending in part on the use of a category 'semiemployed'!"(2)

What is the "urban mosaic" in the Middle East? It has been described as "a multitude of social classes, ethnic groups, and religious sects, each town or city integrated into a smoothly functioning urban unit...Traditionally each group or class has its particular social and economic function. The landed gentry and big businessmen, the Copts, the Armenians, the bazaar merchants, the Italians, the artisans organized into various guilds, the petty bureaucrats, the Jews, the porters, the Greeks, the Nubians - all these and many others, form a myriad of overlapping and interlinked social categories ...The mosaic system itself is showing signs of disintegration."(3)

Urbanization forms an integral part of the modern industrial, cultural and economic changes taking place in the Middle East, and it is clear that neither the social problems arising from rapid urban growth nor the policies evolved to deal with them can be separated from the whole range of administrative, demographic and economic problems of over-all national development. The main problems and needs - maladaptation to modern urban life, bad housing, congestion, unstable employment, social tensions - are in need of attention from social agencies.(4)

Efforts have been made by a number of Middle Eastern countries to improve conditions both in rural areas and in cities, by direct measures to prevent migration to cities, rural improvement programs and resettlement programs. In Egypt, for example, research in cities such as Alexandria, Cairo and El Mehalla El Koubra, has been conducted by the Ministry of Social Affairs through the Alexandria Council of Social Agencies, and by the Social Research Centre affiliated with the American University in Cairo with the co-

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(1) For a further discussion of the social problems of urbanization in economically underdeveloped areas see United Nations - Report on the World Social Situation 1957. Department of Economic and Social Affairs. E/CN/5/324/Rev.1 ST/SOA/33 April 1957.

(2) Fisher, Sydney Nettleton (ed.) Social Forces in the Middle East. Op.cit., p. 84. For a further discussion of "The Industrial Worker" in the Middle East, see essay by that title written by Thomas B.Stauffer, Chapter V.

(3) Horton, Alan W. "The Central Social and Political Problem of the UAR", American Universities Field Staff Reports Service, N.E.Africa Series, Vol. IX No. 3, May 1962. p. 2.

(4) For a fuller review of "Programmes and Measures for Meeting Problems of Rapid Urbanization" see Chapter XIII, United Nations - International Survey of Programmes of Social Development. 1959. E/CN.5/332 ST/SOA/39. Also, United Nations - Regional Planning - Part I (Demographic, Social, Economic, Physical and Related Aspects). New York: United Nations, Department of Economic and Social Affairs, 1959. ST/SOA/SER.C/12 & 13.

operation of the schools of social work at Cairo and Alexandria.(1)

(See TABLE No. 6 - POPULATION OF PRINCIPAL CITIES 1951-1961)

Social Consequences of Urbanization

In the atmosphere of changing loyalties, ambitious court dignitaries, war lords, and leaders of sects have"found the field open for unceasing rivalries, while the mass of the common people withdrew within the mental and emotional horizon of the family and clan. The stabilizing factor of this dangerously unbalanced society was the bourgeois middle class. It did not aspire after a share of the political power...but submitted to the authority of the day and responded to despotism and intolerance with compromise and tacit acquiescence. It kept the machinery of public administration functioning, maintained the channels open for the flow of trade and products of craftsmanship to the many luxury-loving and lavishly spending courts, and built up a regular system of banking and credit...It preserved the economic system and cultural life from decay."(2)

Westernization in the towns affected the entire structure of Arab bourgeois society. "Curricula were modelled after occidental patterns; schools were staffed with teachers from the west; occidental thought spread through the press, the film and radio. All combined in creating and maintaining an atmosphere in which the former static, all-embracing socio-religious complex was gradually crumbling."(3) Now old handicraft products are giving way to machine-made products. The craftmen who are prepared, financially and educationally, to change to the use of mechanical equipment, and far-sighted enough to follow the trend, find new prosperity. In this process of urbanization, the gap between the old kin affiliations, spiritual or emotional affinities, and the new "middle class" is inevitably widened.(4)

The new generations, trained to think and act "in forms often sharply divergent from the virtues and duties, prejudices and aversions to which...they are attached by deep-anchored childhood impressions, have not yet discovered what role is to be theirs in the re-shaping of the economic and social order... They all accept the idea that the West is ahead of them; they imitate it and at the same time reject it, suspicious of what they vaguely term its colonial or imperialistic aspirations. They demand reforms but not many have yet evolved the faculty of judgement to recognize the underlying causes below surface symptoms...Oscillating between the firmly seated loyalty to family and clan and the respect for their moral standards on the one hand, and on the other, the appeal of extremist doctrines, they fuse the propagandistic slogans of socialism or communism into a militant nationalist ideology turned against the West."(5)

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(1) United Nations - International Survey of Programmes of Social Development. Op.cit., p. 173.

(2) Ronart, Stephan and Nandy. Concise Encyclopaedia of Arabic Civilization. Op.cit., p. 362.

(3) Ibid., p. 364.

(4) For a further discussion of the role of the "Middle Class" in Middle Eastern society, see The Arab World Today, by Morroe Berger. New York: Doubleday & Co., 1962.

(5) Ronart, Stephan and Nandy. Op.cit., pp. 365-366.

The observation made is that "the kind of mental and emotional balance these groups of the Arab intellectual middle class will eventually achieve, is bound...(at least) to influence...the type of social stability their countries will achieve and the politico-economic orientation they are to follow."(1)

Another social consequence of urbanization is evidenced by the interaction between the middle and upper classes, and the widening gap between the middle and the lower class. Social inequality is a feature of many Middle Eastern countries. As the standard of living of the poor remains the same, or even falls, that of the rich rises rapidly, owing to profits from high world prices in cotton, tobacco, and petroleum. In few parts of the world is the contrast of wealth and poverty as extreme as it is in the Middle East.

Women in the Middle East

Many in the West continue to think of Arab women, particularly Muslim, as being secluded and shrouded by the veil. Few realize that there is a long and well-established tradition of liberty among Arab women, and that the use of the veil is disappearing. In the pre-Islamic period, women played a full and demanding role in society. They took part in all occupations and, while bearing equal hardships with men, they carried the rewards and satisfaction of freedom and personal dignity and worth. Women poets were numerous; men sought their advice and counsel; even queens were not uncommon.

Islam led to the enrichment of the heritage of the Arab woman, and expanded her horizons. Women took an active part in propagating the new faith. Islam recognized woman as an independent being and not merely an appendage to the male. Muslim law gave the woman full legal rights. She even had the freedom to choose whether to accept Islam or cling to paganism. The most outstanding of the rules enacted by early Islamic law to raise the status of women are the following:(2)

On coming of age the law gives to women the same rights and liberties as apply to men.

On death of her parents a share in the inheritance is guaranteed to a woman.

No woman can be married against her will or consent.

Women on marriage do not lose their individuality.

On marriage, the contract gives no power to the husband above that defined by law in the marriage act.

A wife's property remains hers, and she can instigate divorce proceedings on her own account.

Muslim marriage is a civil act.

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(1) Ronart, Stephan and Nandy. Op.cit., p. 366.

(2) The Middle East Directory 1962. Op.cit., p. 26.

Very often the custom of polygamy is held against Islam as a severe criticism of that religion. As among all Eastern nations of antiquity, polygamy was the recognized institution. Today, polygamy still flourishes among the very conservative and rich, as well as among the poorer and uneducated classes. With the poorer classes, the additional cost of a new wife is often balanced by the amount of labor she contributes to her husband's estate. However, "the pressure of progressive thinking against the custom of polygamy due to modern education, combined with the economic difficulties prevailing in our times, makes it almost impossible for polygamy to be retained among the middle classes in the cities of the Middle East. The fundamental change slowly taking place in Muslim lands is the transformation of the patriarchal system, and its polygamy, into the small independent family unit on the Western pattern. Aided by education and modern legislation, the emancipated modern city woman of the East is beginning to take her place in the economic and public life of her country."(1)

Dr. Nejla Izzeddin, the first Arab woman to receive a Ph.D., writing on the Arab Women, Then and Now,(2) comments that "it took World War I and the ensuing struggle for national freedom, to give Arab women the opportunity to emerge from their homes and take part in public affairs. An organized women's movement resulted. Today the number and scope of women's organizations clearly reflect the trend toward group work and the growth of social consciousness evident in Arab society... Women's societies, sometimes with government help, have been attending to the alleviation of poverty and other social problems. Women finance and run clinics, dispensaries, and milk centers for undernourished children, and nurseries and kindergartens for children who otherwise would be on the streets while their mothers are at work."

"Progress in women's education," writes Dr. Izzeddin, "is one of the most constructive developments within Arab society during the past thirty years. As a result of their education, women have entered all the professions and are practicing with success medicine, law and journalism. Education, however, is still their main field...Arab women, too, are blossoming in the arts... The role of Arab women in politics is growing rapidly, although in some countries the franchise has been granted only recently. There are women filling important government jobs in most Arab states."(3)

The Arab woman has been a greater force in her society than is generally recognized. This influence is derived from the close integration of Arab society and the importance of the family in Arab life.(4) The pulls of customs which decreed that the place of the woman was in the home, as mother and housewife, are still surprisingly firm in the Arab world. However, the Arab woman

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(1) The Middle East Directory 1962. Op.cit., p. 26.

(2) Izzeddin, Dr. Nejla. Article titled "Arab Women, Then and Now", published in The Arab World, Vol. VII, No. 6, June/July 1961, is in substance taken from the chapter entitled "The Arab Women" in the author's book, "The Arab World, Past, Present and Future", published by Henry Regnery Company, Chicago, 1953.

(3) Ibid., p. 5.

(4) Ruth Frances Woodsmall in her book Women and the Near East, published by the Middle East Institute, Washington, D.C., 1960, reports on the important positions held by Arab women in government service, in economic life and professional areas.

has been emancipated to a considerable extent from all the chains of conservatism which have existed in her society. The modern generation of Arabs supports her.

To cite an example of the social change taking place, in Tehran today, the streets and shops are filled with chic girls and women in modern clothing bustling to and from their jobs, shopping in the bazaars, or strenously engaged in welfare and social work. "Of 12,000 students in the University of Tehran, over 2,000 are women. This contrasts strikingly with the figures of 1958, when less than 1,000 students were women. Because Iran has a relatively sparse population in terms of its land and natural wealth, the national development program will depend in large part on the successful mobilization of women and their participation in the labor force."(1)

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(1) Iran Review (Special issue) Vol VI, No. 2-3, 1961, published by Office of Press and Information, Imperial Embassy of Iran, Washington, D.C. p. 19.

EDUCATION

In the Middle East interest in education is traditional and goes back many centuries. The quantity, quality, as well as goals and emphases have changed radically over the years. In science and literature Arabic civilization was outstanding in the Middle Ages, compared even with Europe, and education was more advanced than in other areas of the world. Schools were established alongside each mosque and pupils constantly heard the adage, "He unto whom wisdom is given, he truly hath received abundant good", and they were admonished to "seek knowledge even if it be in China, since the seeking of knowledge is obligatory upon every Muslim, man or woman. Until the fifteenth century, elementary education - the teaching of reading, writing and arithmetic which was virtually general in the towns - advanced side-by-side with the vast expansion of Arab science and culture."(1)

After this period, Arab culture went into decline, and for the next four centuries elementary education suffered greatly and consisted mainly of memorizing verses from the Koran.

The revival of interest in education began in the nineteenth century, when modern methods and cultural and scientific ideas from Europe were introduced in the ancient universities, particularly in Cairo, Beirut and Alexandria. Under their influence, education at all levels began to recover the prestige and importance it had formerly enjoyed.

Today, the interest in, and enthusiasm for, education is one of the marked characteristics of all the Arab lands and much progress has been made, although it has been greater in some lands than in others. "But in all Arab countries alike, from the derricks of Kuwait to the pasture lands of the Atlas region, from the banks of the Orontes to the banks of the Upper Nile, the longing for education merges with the will to play a part in the Arab renaissance." (2)

Roughly speaking, the children of school age (from 5 to 14 years) represent about 25% of the total population in the Middle East. Approximately 9.7 percent of the population are actually in school. The annual rate of increase in the number of children in school is about ten percent, whereas the annual rate of increase in the number of children of school age is only about three or four percent. In other words, educational facilities are increasing at a faster rate than the population.

The faster rate of increase of school enrollment than that of the total population is shown in TABLE No. 22 , giving the number of students per 100,000 of the population for the four levels of education, primary, secondary, vocational and higher education, clearly indicating the increase over a nine-year period. In the decade from 1950 to 1960 the number of children in primary schools doubled, and the number enrolled in secondary schools tripled.

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(1) Fradier, Georges. "Learning Means Light". The UNESCO Courier, Jan. 1961. p. 16.

(2) Ibid., p. 17.

In the same period university enrollment doubled.[1] (See TABLE No. 21 - MIDDLE EAST: EDUCATIONAL SURVEY 1961).

Primary Education

"It is generally recognized that primary education is the foundation of all educational systems. Thus it is not surprising that in the Middle East as a whole for every 100 pupils in primary schools, there is an average of sixteen in secondary establishments and only two in vocational schools."[2]

A striking example of the expansion of the primary school enrollment is that of Iraq. For the country as a whole, statistical data prepared by the Directorate of Educational Statistics shows that the number of children of primary school age (six to twelve years) is 1,184,230, or eighteen percent of the total population. In the 1957-58 school year (pre-revolution) there were 430,475 pupils, of all ages, attending primary schools. In 1960-61 the figure reached 776,353, representing an increase of eighty percent over the three-year period. Taking into consideration the number of pupils of primary school age only, the same period shows an increase in enrollment from thirty-two percent in 1957-58 to fifty-four percent in 1960-61.[3]

In the Sudan, the obstacles to the creation of a unified, up-to-date educational system leading toward the goal of universal education have been, and are perhaps greater than in any other of the Arab countries. "The tribal units in the country are widely diverse and numerous. In the north, most of the inhabitants have long been fully Arabized, speaking, at least, the same language. In the south, on the other hand, the ancient native languages are still used, and the dialects of these are numerous as well as dissimilar. These are major blocks in the way of modern-minded educators."[4] Today the government directs the entire educational system, the foundation of which is the boys' elementary school, usually simple village day schools. Girls are still taught separately from the boys. Their education, however, is organized on much the same lines as that of the boys. The number of schools for girls is less, but rapidly increasing. In 1961 the 223 kindergarten and 291 elementary schools for girls in Sudan had an enrollment of 70,000 girls.

Educators in general consider that the main reasons for what they call the "massive expansion of the primary school enrollment" are the rising demand for education among the people, the desire on the part of governments to wipe out illiteracy, and the importance given by UNESCO to free, compulsory education. In 1950 there were roughly two and a half million boys and girls in primary schools; by 1960 there were about five million.[5]

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(1) See Provisional Report on The Needs for Educational Development in Arabic-Speaking Countries, at a meeting of Representatives of Arabic-speaking Member States, Beirut, February 2-6, 1960. UNESCO/ED/Arab States/2. Paris: December 23, 1959. p. 17.

(2) Maheu, Rene. "The Development of Education in the Arab Countries". UNESCO Chronicle, April 1960, Vol. VI, No. 4, p. 137.

(3) Report titled "Iraq's Educational Revolution", published in The Arab World, Vol. VII, No. 11, December 1961, p. 8.

(4) Report titled "Sudan Struggles to Learn", published in The Arab World, Vol. VIII, No. 9-10, Sept.-Oct. 1962, p. 8.

(5) Figures taken from Report of UNESCO Conference held at Beirut, Feb. 2-6, 1960. Op. cit., p. 5.

Secondary Education

The rate of increase in secondary school enrollment during the ten-year period (1950-1960) was even greater than that of primary schools, but numerically it is much smaller. In 1950 there were roughly 250,000 enrolled in secondary schools and by 1960 some 780,000.(1)

One of the reasons for the establishing of more secondary schools is summed up as follows. "One of the important characteristics of our modern age is the crowding of the peasants into the cities, where they make great sacrifices to give their children higher education, hoping to free them from the drudgery of farm life. Because of this movement, Arab officials have been obliged to establish secondary schools in most of the cities and important towns."(2) One result of the increase in secondary education, as noted by Dr. Bayard Dodge, is the tendency for the relatively advanced study, combined with urban life, to undermine the student's adherence to the beliefs and customs of his parents.

Problems growing out of rapidly expanding secondary education in Arab countries were studied at a UNESCO meeting of experts in Tunis, July 1962. They reported that "enrollment in secondary education in Arab countries has more than tripled during the past ten years. Between 1950 and 1960, the number of pupils in secondary schools in the region rose from 300,000 to 900,000. The present figure is around one million pupils."(3)

Vocational Schools

Modern industrial development, particularly the oil industry, has created a demand for skilled workers and trained foremen, as well as for accountants, stenographers and general office workers. Thus, governments are organizing vocational and commercial schools.

In Kuwait "in the field of vocational education, efforts have been intensified to stem the preference for general secondary education. The policy of the Department of Education in this respect is to guide each student to the type of education that fits his capabilities and to combat the traditional prejudice against vocational study."(4)

Higher Education

In three typical countries, Iraq, Lebanon, and the United Arab Republic the university enrollment doubled in ten years (1950-1960). Also an increasing number of students are going abroad to study. In 1952 there were 4,800 students from Arabic countries enrolled in foreign universities, and in 1958

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(1) Figures taken from Report of UNESCO Conference held at Beirut, Feb. 2-6, 1960. Op.cit., p. 5.
(2) Dodge, Bayard. "Arab Education and Modern Life". The Arab World. March 1962, Vol. VIII, No. 3, p. 4.
(3) UNESCO Newsletter. September 1962. Vol. IX, No. 8, U.S. National Commission for UNESCO.
(4) International Yearbook of Education. Publication No.224,Vol. XXII, 1960. p. 249.

there were 6,206.(1) (See TABLES No. 23-24-25-26).

The Teacher Problem

With the massive expansion of primary education and the growing demand for secondary and vocational schools, it is not surprising that in response to a UNESCO inquiry in ten countries(2) it was revealed that the most urgent problem today is the shortage of qualified teachers. The flow of trained teachers has not been able to keep pace with the vastly expanded school population in recent years, and the tendency in some countries has been to employ teachers without the necessary professional training. In Lebanon, to take one example, there is only one teacher-training institution and in 1958 it graduated ninety-seven student-teachers. At the same time there were 209 vacant posts in primary schools and seventy in secondary schools.

"In the Sudan, the qualifications required of a teacher consist of the diploma granted after the first secondary stage, plus two years' professional training; but the eight institutions which offer this training are far from able to meet current needs, since in 1959 they were only able to supply the country's 2,000 schools with 632 men teachers and 177 women teachers."(3)

The shortage of teachers is felt most acutely in the secondary and vocational schools. In many countries the number of qualified teachers available represents about one third of the number required. A typical example is Iraq. It is estimated that by 1965 there will be 235,000 students in secondary schools, necessitating 850 trained teachers per year. According to estimates based on existing facilities, only 300 will be graduating each year from teacher-training institutions. Egypt seems to be the only country which is able to meet the ever-growing needs of secondary education, but even there more qualified teachers in certain subjects are needed. Egypt, however, has been able to supply some teachers to other neighboring countries.

With the growth of industry and the possibility of securing higher paid jobs, young people are naturally attracted by them. It is generally recognized that the salaries paid to teachers are not commensurate with what is required of them, and yet, "the heavy financial responsibilities of providing universal education make it completely beyond the means of the majority of Arab states to remedy this situation."(4)

A major difficulty which all Arab countries encounter is that of securing an adequate number of teachers for rural areas, not only those which are far from the capital cities or large towns, but also villages closer to them. Teachers normally are trained in institutions located in urban areas, and they are thus accustomed to the amenities and advantages of city life. Some governments have attempted to meet this problem by providing some attractive and modern living quarters in rural areas, but the cost of doing this on a large

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(1) UNESCO Report of Conference held at Beirut, February 2-6, 1960. Op.cit., p. 15.

(2) Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, Saudi Arabia, Sudan, Tunisia, and the United Arab Republic. (See UNESCO Courier, Op.cit., p. 17).

(3) UNESCO Courier. Op.cit., p. 20.

(4) UNESCO Report of Conference held at Beirut, February 2-6, 1960. Op.cit., p. 28.

scale seems to be prohibitive.

Adult Education (Literacy)

As the countries of the Middle East move into the modern industrial era, the problem of widespread illiteracy among the population is a matter of deep concern for governments. Many adults today were of school age when education was for the few, and the incentives for betterment among the masses and especially in rural areas were almost non-existent.

Reference to the experience of a few countries will serve to show that attempts are being made to promote adult education and to reduce the percentage of illiterates. In Iran 442, 194 men and women attended literacy classes; 200,000 copies of the first reader and 150,000 copies of the second reader were published at reasonable prices.(1) In Libya "mindful of the need for adult education, the government has made considerable efforts in the last five years (1955-60) in the field of adult literacy and fundamental education, with the collaboration of UNESCO. Evening classes attached to 250 schools have an adult enrollment of nearly 20,000."(2)

In the Sudan "as early as 1944 experiments were started in village improvement schemes which led to nation-wide literacy and adult education classes...The number of literacy classes for the year 1959-60 was 1,056 with an attendance of 30,000."(3) In Egypt "an institute for Adult Education has organized courses (cultural, artistic, vocational) since 1948-49. The number benefiting from these courses has risen from 7,000 in 1948 to 27,000 during 1956-57."(4)

The high percentage of illiteracy still prevailing in some countries in the Middle East is shown in Table No. 27 and Table No. 28.

Education for Girls

The number of girls in primary, secondary and higher education is much lower than that of boys. UNESCO estimates that "the ratio of boys and girls is two to one in primary education, three to one in secondary education and five to one in higher education. Over the period 1950-1959, there has been a slight change in the ratio, in the sense that the number of girls has increased more rapidly than that of the boys, at all three levels of education."(5)

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(1) International Yearbook of Education, 1960. Op.cit., p. 217.

(2) Ibid., p. 266.

(3) International Yearbook of Education. Op.cit., p. 364.

(4) UNESCO Report of Conference held at Beirut, February 2-6, 1960. Op.cit., p. 16.

(5) Ibid., p. 19.

Protestant Educational Institutions

The contribution of educational institutions established in the Middle East by mission agencies from Europe and the United States is generally recognized as very significant. In the seventeenth century, French missionaries established schools in Lebanon, and as early as the nineteenth century Protestant missionaries, mainly from England and the United States, began their work. "Both of them (Roman Catholics and Protestants) soon set evangelization in the background in favor of the aim of combating ignorance. Because of their better equipment, their competence and their financial resources, the missionary schools branched out in a wide ramification culminating in such universally recognized centers of research and study as the American University (founded in 1866 under the name of Syrian Protestant College) and the University of St. Joseph of the Jesuit Fathers (founded in 1875) in Beirut, and later the American University at Cairo."(1)

To this list can be added names of famous educational institutions such as Robert College and American College for Girls in Istanbul, Beirut College for Women and International College, Beirut. Most of these institutions, and a number of others, "enjoyed great popularity among all creeds and social classes, and were indeed an essential factor in the development of an Arab intelligentsia with modern outlook and modes of thought."(2)

It was perhaps inevitable that with the achievement of full sovereignty and the rise of nationalism that the Arab countries should place all private institutions, whether lay or religious, under State supervision.

Protestant educational institutions, whether at the secondary or higher level, continue to exercise a strong influence in the moulding of youth in a new day of challenge and opportunity. "Generations of Middle Eastern students first found in Christian schools a vision of social service. One Muslim doctor opened a free clinic for the poor, and when asked why he did so, answered, 'I went to a missionary school and ever since have been uncomfortable in the face of human need.' "(3)

Mission schools in the Middle East have brought new dimensions to the lives of countless young people. "Education has stirred in many a longing for independence and for better ways of life. It has also been in mission schools that the chasms of race, religion and ethnic patterns have been crossed and recrossed, that students have learned to live together and to understand one another."(4) (See TABLE No. 29 - PROTESTANT THEOLOGICAL SCHOOLS AND BIBLE TRAINING SCHOOLS).

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(1) Ronart, Stephen and Nandy. Concise Encyclopaedia of Arabic Civilization. New York: Frederick A. Praeger. 1960. p. 153.

(2) Ibid., p. 153.

(3) Badeau, John S. The Lands Between. New York: Friendship Press, 1958. p. 120.

(4) Wysner, Glora M. Caught in the Middle. New York: Friendship Press, 1958. p. 44.

TABLE No. 21

MIDDLE EAST: EDUCATIONAL SURVEY 1961 (1)

Country	Type of Education	Year	No. of Schools	TEACHING STAFF Total	TEACHING STAFF Female	STUDENTS ENROLLED Total	STUDENTS ENROLLED Female
ADEN COLONY	Primary	1958	51	422	147	11,443	3,322
	Secondary	1958	7	65	8	1,314	231
	Technical	1958	1	39	3	300	-
	Teacher-Training	1958	2	12	2	41	15
ADEN PROTECTORATE	Primary	1958	130	330	29	12,617	901
	Secondary	1958	1	...	...	22	-
	Teacher-Training	1958	1	...	...	13	-
BAHREIN	Pre-School	1959)	55	654	200	9,111	3,062
	Primary	1959)				9,570	2,655
	Secondary	1959	2)	65	12	778	152
	Technical	1959	3)			441	...
	Teacher-training	1959	1	...		86	...
CYPRUS	Primary	1958	729	2,204	807	81,359	38,990
	Secondary	1958	57	840	243	24,639	9,341
	Technical	1958	6	71	2	397	-
	Teacher-Training	1958	2	23	4	424	124
	Special	1958	3	...	...	145	32
IRAN	Pre-School	1959	250	...	...	16,325	...
	Primary	1959	8,770	38,557	14,392	1,311,164	428,933
	Secondary	1959	1,144)			(255,799	72,317
	Technical	1959	100)	11,066	2,572	(8,997	1,072
	Teacher-Training	1959	55)			(4,214	411
	Higher	1959	50	...	...	18,085	2,900
IRAQ	Pre-School	1959	99	234	...	9,594	...
	Primary	1959	3,228	20,040	...	642,665	...
	Secondary	1959	362	3,186(a)	...	120,155	...
	Technical	1958	38	505	...	7,382	...
	Teacher-Training	1959	65	335	114	11,050	3,050
	Higher		5	665	...	12,115	...

TABLE No. 21 (Cont'd)

MIDDLE EAST: EDUCATIONAL SURVEY 1961(1)

Country	Type of Education	Year	No. of Schools	TEACHING STAFF Total	TEACHING STAFF Female	STUDENTS ENROLLED Total	STUDENTS ENROLLED Female
ISRAEL	Pre-School	1959	2,128	2,544	...	80,655	...
	Primary	1959	1,287	16,519	...	388,443	...
	Secondary	1959	239	3,477	...	37,278	21,000
	Technical	1959	91	1,364	...	15,206	4,500
	Teacher-Training	1959	...	...	...	6,275	5,525
	Higher	1959	...	...	...	11,500	...
	Special	1959	82	705	...	7,213	2,885
JORDAN	Pre-School	1959	28	362	285	11,595	5,079
	Primary	1959	1,088	6,129	2,406	210,802	74,066
	Secondary	1959	385	2,594	616	54,475	12,752
	Technical	1959	10	115	...	1,292	...
	Teacher-Training	1959	6	63	21	624	201
	Special	1959	2	14	2	70	...
KUWAIT	Pre-School	1959	19	265	265	5,126	2,446
	Primary	1959	89	1,724	704	33,384	12,990
	Secondary	1959	2	148	47	1,667	388
	Technical	1959	2	57	-	1,242	-
	Teacher-Training	1959	1	...	...	66	66
	Special	1959	2	48	6	365	38
LEBANON	Primary	1959	...	...	...	229,100	99,100
	Secondary	1959	...	...	...	39,364	...
	Teacher-Training	1959	...	...	...	460	221
	Higher	1956	7	...	...	3,999	849
LIBYA	Pre-School	1959	20	90	90	2,637	1,004
	Primary	1959	495	4,214	745	139,569	22,784
	Secondary	1959	73	631	12	9,163	416
	Technical	1959	8	125	-	856	...
	Teacher-Training	1959	8	155	34	1,902	297
	Higher	1959	1	67	...	571	...

TABLE No.21 (Cont'd)

MIDDLE EAST: EDUCATIONAL SURVEY 1961(1)

Country	Type of Education	Year	No.of Schools	TEACHING STAFF Total	TEACHING STAFF Female	STUDENTS ENROLLED Total	STUDENTS ENROLLED Female
QATAR	Primary	1957	...	...	...	) 1,550	...
	Secondary	1957	...	...	...	)	
SAUDI ARABIA	Primary	1959	...	4,075	...	85,847	...
	Secondary	1959	...	531	...	5,726	...
	Technical	1959	...	146	...	1,081	...
	Teacher-Training	1959	...	248	...	2,687	...
	Higher	1959	1	14	...	206	...
SUDAN	Pre-School	1958	...	...	...	2,154	...
	Primary	1959	2,251	7,307	1,766	288,395	73,493
	Secondary	1959	302	2,900	403	57,993	10,185
	Technical	1959	17	155	...	2,041	...
	Teacher-Training	1959	11	128	...	1,063	207
	Higher	1959	3	260	...	2,704	127
SYRIA	Pre-School	1959	...	...	...	32,110	13,744
	Primary	1959	3,261	13,292	4,933	423,958	121,532
	Secondary	1959	313	3,166	730	69,568	15,829
	Technical	1959	22	462	67	5,567	1,220
	Teacher-Training	1959	...	234	...	1,826	591
	Higher	1959	...	322	...	9,899	1,736
TRUCIAL OMAN	Primary	1957	8	...	...	2,000	...
TURKEY	Pre-School	1959	69	107	107	2,683	1,147
	Primary	1959	21,323	51,388	13,330	2,564,195	956,766
	Secondary	1959	895	14,197	4,983	312,428	79,688
	Technical	1959	445	6,317	2,041	74,205	21,691
	Teacher-Training	1959	52	872	239	21,006	5,401
	Higher	1959	59	3,682	740	52,060	9,951
	Special	1959	50	262	68	3,508	685

TABLE No. 21 (Cont'd)

MIDDLE EAST: EDUCATIONAL SURVEY 1961[1]

Country	Type of Education	Year	No. of Schools	TEACHING STAFF Total	TEACHING STAFF Female	STUDENTS ENROLLED Total	STUDENTS ENROLLED Female
U.A.R. (EGYPT)	Pre-School	1959	102	258[b]	248[b]	25,484	12,819
	Primary	1959	7,675	68,369	26,841	2,613,675	999,609
	Secondary	1959	1,072	26,662	5,257	392,205	103,157
	Technical	1959	219	6,787	1,037	98,080	20,926
	Teacher-Training	1959	78	2,609	1,078	21,065	10,161
	Higher	1959	56	3,249	...	95,864	13,797
	Special	1959	19	315	266	2,891	1,130
YEMEN	Primary	1958	688	1,018	...	38,653	...
	Secondary	1958	5	...	...	696	...
	Technical	1958	2	...	...	61	...
	Teacher-Training	1958	1	2	...	80	-

Source: United Nations Educational, Scientific and Cultural Organization.

(a) Public schools only.

(b) Not including part-time teachers

Note: The figures usually refer to both official (public) and independent (private) schools, and to the school year beginning in the year stated. They generally exclude adult education, apprenticeship courses and correspondence schools.

(Continued on next page) -

TABLE No. 21 (Cont'd)

MIDDLE EAST: EDUCATIONAL SURVEY 1961 (1)

For the different levels of education, the following definitions were employed:

Pre-School: includes nursery, infant schools and kindergartens, providing education for children who are not yet ready to enter primary school.

Primary: includes elementary and primary schools, providing the basic training and education to children within compulsory or customary ages of full-time education. The length of this education may vary from 4 to 9 years from country to country.

Secondary: includes middle schools, secondary schools, high schools, providing general instruction more advanced than that given at the primary level.

Technical: includes post-primary vocational education which aims to prepare the pupils directly for a certain profession or trade.

Teacher-Training: includes post-primary and post-secondary teacher-training schools and courses.

Higher: includes universities and post-secondary professional schools. In some cases the figure shown as number of schools may refer to number of faculties.

Special: includes schools for handicapped,delinquent,homeless or abandoned children.

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(1) Statistical Yearbook 1961. United Nations, Department of Economic and Social Affairs,New York, 1961.

TABLE No. 22

NUMBER OF STUDENTS PER 100,000 POPULATION

IN 1950 and 1959(1)

Country	PRIMARY		SECONDARY		VOCATIONAL		HIGHER	
	1950	1959	1950	1959	1950	1959	1950	1959
IRAQ	4,189	8,053	669	1,508	19	129	87	127
JORDAN	5,221	10,216	498	3,224	7	54	...	-
KUWAIT	...	10,532	63	3,716	29	827	...	220
LEBANON	11,560	9,357	2,007	3,425	310	...	243	197
LIBYA	2,855	8,634	56	478	...	55	...	...
SAUDI ARABIA	...	1,260	-	88	...	11	...	...
SUDAN	1,522	2,346	42	401	4	10	4	9
SYRIA	8,405	8,560	1,060	1,240	57	61	75	170
U.A.R.(EGYPT)	6,277	9,225	576	1,466	122	291	157	311
UNRWA-Unesco Schools	4,726	9,326	7	1,723	-	-	8	34

(1) From Provisional Report on the Needs for Educational Development in Arabic-speaking Member States. Beirut, February 2-6,1960. UNESCO/ED/Arab States/2. Paris: December 23,1959. p. 17.

TABLE No. 23

NUMBER OF INSTITUTIONS OF HIGHER LEARNING IN THE MIDDLE EAST 1960

Country	More than 1,000 students each		Less than 1,000 students each		
	Foreign	National	Foreign	National	TOTAL
CYPRUS	-	-	-	2	2
ETHIOPIA	-	-	-	5	5
IRAN	-	3	-	9	12
IRAQ	-	1	1	5	7
ISRAEL	-	2	3	17	22
JORDAN	-	-	1	5	6
KUWAIT	-	-	-	1	1
LEBANON	2	1	5	2	10
LIBYA	-	-	-	2	2
MOROCCO	-	-	-	6	6
SAUDI ARABIA	-	-	-	2	2
SUDAN	-	1	2	2	5
SYRIA	0	1	1	2	4
TUNISIA	-	2	-	5	7
TURKEY	-	4	3	18	25
UNITED ARAB REPUBLIC (EGYPT)	1	5	1	10	17
YEMEN	-	-	-	1	1
Total	3	20	17	94	134

Students at foreign institutions of higher learning in the Middle East	21,300 (9%)
Students at national institutions of higher learning in the Middle East (this figure includes students from outside the area)	213,900 (87%)
Middle Eastern students in the United States and Western Europe (this is the great majority of those abroad; how many hundreds are elsewhere abroad is not shown)	8,900 (4%)

Source: Boardman, Francis. Institutions of Higher Learning in the Middle East. Washington, D.C.: Middle East Institute. 1961. p. 5.

TABLE No. 24

NUMBER OF STUDENTS AT INSTITUTIONS OF HIGHER LEARNING IN THE MIDDLE EAST

Academic Year 1959-1960

Country	Number of students at			TOTAL
	American Institutions	Other Foreign Institutions	National Institutions	
CYPRUS	-	-	500	500
ETHIOPIA	-	-	1,100	1,100
IRAN	-	-	17,294	17,294
IRAQ	120	-	12,527	12,647
ISRAEL	435	25	13,585	14,045
JORDAN	-	27	525	552
KUWAIT	-	-	150	150
LEBANON	3,266	2,069	2,013	7,348
LIBYA	-	-	500	500
MOROCCO	-	-	7,018	7,018
SAUDI ARABIA	-	-	378	378
SUDAN	-	889	1,865	2,754
SYRIA	75	-	15,000	15,075
TUNISIA	-	-	5,000	5,000
TURKEY	924	-	42,428	45,352
UNITED ARAB REPUBLIC (EGYPT)	1,056	-	93,872	94,928
YEMEN	-	-	150	150
Total	5,876	3,010	213,905	222,791

Source: Boardman, Francis. Institutions of Higher Learning in the Middle East. Washington, D.C.: Middle East Institute, 1961. p. 6.

TABLE No. 25

MIDDLE EAST - INSTITUTIONS OF HIGHER LEARNING(1)

Country	Name	Founded	Number of Students	Auspices
CYPRUS	Teacher Training College (Nicosia)	1958	425	Government
	Technical Institute (Nicosia)	1959	75	"
IRAN	University of Teheran	1934	10,274	"
	University of Tabriz	1940	1,735	"
	University of Shiraz	1946	1,139	"
	University of Meshed	1940	929	"
	Teacher's Training College (Teheran)	1959	891	"
	University of Isphahan	1949	762	Ministry of Education
	Engineering College (Teheran)	1950's	450	Government
	Other Institutions: Teheran Institute of Technology; University of Ahwaz; Technical Institute (Abadan); The National University of Teheran; School of Social Work (Teheran).			
IRAQ	University of Baghdad	1958	11,984	Government
	Other Institutions: Al-Hikma University (Baghdad); Mosul Medical College; Shariah College (Baghdad); other theological seminaries (Najaf and northern Iraq).			
ISRAEL	The Hebrew University (Jerusalem and Tel Aviv)	1925	7,300	
	Israel Institute of Technology (Haifa)	1912	2,369	
	Municipal University of Tel Aviv	1956	700	
	Teacher's Training Institutes (Tel Aviv, Jerusalem, Haifa and various settlements)	1914 1948	2,200	
	Music Conservatories (Tel Aviv and Jerusalem)	1910 1933 1945	730	
	Other Institutions: Bar Ilan University (Ramat Gan); Pontifical Bible Institute (Jerusalem); Swedish Theological Institute (Jerusalem); Weizman Institute of Science (Rehovot); Hebron Yeshiva Knesset Israel Rabbinical College (Jerusalem); Afro-Asian Institute for Labor Studies and Cooperation (Tel Aviv).			
JORDAN	Teachers' Training College for Women (Ramallah)	1957	152	Government
	Teachers' Training College for Men (Amman)	1954	146	"

(Continued) -

TABLE No. 25 (Cont'd)

MIDDLE EAST - INSTITUTIONS OF HIGHER LEARNING(1)

Country	Name	Founded	Number of Students	Auspices
JORDAN (Cont'd)	Other Institutions: Dominican Fathers Convent(Jerusalem); Rural Teacher Training Center for Men (Beit Hanina); Rural Teacher Training Center (Hawarra); Rural Teacher Training Center for Men (Arraub).			
KUWAIT	Kuwait Technical Institute	1957	1,000	Government
	(University of Kuwait) (The new "university" buildings are still used only for secondary school purposes. In February 1960 a UNESCO committee completed a study of possible future steps to be taken. No opening date has been set.)			
LEBANON	American University of Beirut	1866	2,749	Protestant chartered under Board of Regents, New York State
	St.Joseph's University (Beirut)	1881	1,569	French Jesuits
	Lebanese University (Beirut)	1951	1,413	Government
	Other Institutions: Beirut College for Women; Middle East College (De Kouane, near Beirut); Near East School of Theology (Beirut); Beirut Centers of Higher French Studies; The Arab University of Beirut; Lebanese Academy of Fine Arts (Beirut); Hagazian College (Beirut).			
LIBYA	University of Libya (Benghasi and Tripoli)	1956	487	Government
	Other Institutions: Center of Legal Studies (Tripoli); (Institute of Higher Technology - Although not yet in operation, this institution is to be initially run by UNESCO with expenses shared between the UN Special Fund and the Libyan Government).			
SAUDI ARABIA	King Saud University (Riyad)	1957	210	Government
	Other Institutions: Islamic Sharia College (Medina); (King Saud Islamic University, Medina - founded in 1960, but not yet in operation).			
SUDAN	Khartoum Branch of University of Cairo	1955	814	
	University of Khartoum	1956	1,290	Government
	Other Institutions: Comboni College (Khartoum); Khartoum Technical Institute; Institute of Education (Bakt ar Ruda).			

(Continued) -

TABLE No. 25 (Cont'd)

MIDDLE EAST - INSTITUTIONS OF HIGHER EDUCATION(1)

Country	Name	Founded	Number of Students	Auspices
SYRIA	Ain Shams University (Heliopolis)	1950	26,000	Government
	University of Damascus (with branch in Aleppo)	1924	15,000	
	Other Institutions: Aleppo College; Conservatories of Music (Damascus and Aleppo)			
TURKEY	Istanbul University	1453 (reorganized 1927)	16,542	
	University of Ankara	1946	14,728	Government
	Istanbul Technical Univ.	1773	3,711	
	Gazi Teacher's Institute (Ankara)	1926	765	Government
	Istanbul School of Economics and Commercial Science)	1883	1,713	
	Istanbul Technical School	1937	950	
	Academy of Fine Arts (Istanbul)	1882	704	
	Aegean University (Izmir)	1955	600	Government
	Ataturk University (Erzurum)	1957	600	Government
	Middle East Technical University (Ankara)	1956	515	UN aid
	Teachers' Institutes (Ankara, Istanbul, Baliksehir, Edirne, and Izmir)	past 20 years	over 1,000	
	Other Institutions: Robert College (Istanbul); American College for Girls (Istanbul); School of Nursing at Admiral Bristol Hospital (Istanbul); Business Colleges (Ankara and Izmir); School of Mining (Zonguldak); The State Conservatories (Ankara and Istanbul); (University of Trabzon - to be established by the Government).			
UNITED ARAB REPUBLIC (EGYPT)	American University at Cairo	1919	1,000	Private interests
	University of Cairo	1908	38,000	Private
	University of Alexandria	1942	18,000	Government
	Al-Azhar (Cairo)	970	7,534	
	(Muslim institution)	1871 1930		
	Higher Institute of Commerce and Finance (Cairo)	1942	650	

(Continued) -

TABLE No. 25 (Cont'd)

MIDDLE EAST - INSTITUTIONS OF HIGHER LEARNING[1]

Country	Name	Founded	Number of Students	Auspices
UNITED ARAB REPUBLIC (EGYPT) (Cont'd)	Other Institutions: American College for Girls(Cairo); College of Fine Arts (Cairo); Higher Teachers' College (Cairo)(Includes Institute of Education for Women, Cairo, and Institute for Education,Alexandria); Higher Industrial Training Institute (Helwan); Technical Training Institute (Cairo); Higher Institute for Art Teachers (Cairo) and for Applied Arts (Giza); Presbyterian Theological Seminary of Cairo.			
YEMEN	Al-Madrasah al-Imamiyah (Sana)	1920	150	

(1) Boardman, Francis. Institutions of Higher Learning in the Middle East. Middle East Institute,Washington,D.C. 1961. pp. 10-32.

TABLE No. 26

MIDDLE EASTERN STUDENTS AT INSTITUTIONS OF HIGHER LEARNING IN WESTERN EUROPE AND THE UNITED STATES

Academic Year 1958-59

Country	Western Europe	United States	Total
CYPRUS	169	53	222
ETHIOPIA	57	145	202
IRAN	3,395	2,104	5,499
IRAQ	645	732	1,377
ISRAEL	643	723	1,366
JORDAN	392	591	983
KUWAIT	13	35	48
LEBANON	595	544	1,139
LIBYA	26	36	62
MOROCCO	1,899	22	1,921
SAUDI ARABIA	15	66	81
SUDAN	131	53	184
SYRIA	1,015	312	1,327
TUNISIA	1,502	14	1,516
TURKEY	1,515	779	2,294
UNITED ARAB REPUBLIC (EGYPT)	2,078	453	2,531
YEMEN	6	12	18
Total	14,096	6,674	20,770

Note: The above table accounts for the great majority of all Middle Eastern students who went abroad from the area to study in 1958-59; accurate data on the hundreds who studied elsewhere abroad in that year are not available.

Source: Boardman, Francis. Institutions of Higher Learning in the Middle East. Washington, D.C.: Middle East Institute. 1961. p. 7.

TABLE No. 27

SCHOOL ENROLLMENT IN RELATION TO POPULATION AND LITERACY RATES[1]

Country	Year	PERCENTAGE OF TOTAL POPULATION			Enrollment in institutions of higher education per 100,000 population	Percentage literate of population 15 years of age and over[2]
		in 5-14 yr.age group	enrolled in primary, secondary and technical schools	enrolled in primary schools alone		
ADEN COLONY and PROTECTORATE	1954	22-27	2.1	1.8	...	1-5 (1950 E)
CYPRUS	1953	20-23	17.9	14.2	...	60.5 (1946 C)
IRAN	1955	22-27	5.0	...	41 (1953)	10-15(1950 E)
IRAQ	1955	22-27	8.0	6.8	125 (1955)	10.9 (1947 C)
ISRAEL	1955	17-19	18.4	16.0	372 (1955)	93.7[a] (1948 C)
JORDAN	1955	22-27	16.8	14.3	41 (1950	15-20 (1950 E)
LEBANON	1955	22-27	17.4	15.5	311 (1954)	45-50 (1950 E)
LIBYA[b]	1952	22-27	3.7	3.6	...	5-10 (1950 E)
SAUDI ARABIA[c]	1955	22-27	.8	.7	2 (1955)	1-5 (1950 E)
SUDAN	1953	22-27	1.9	1.8	7 (1953)	5-10 (1950 E)
SYRIA[d]	1955	22-27	9.8	...	135 (1954)	25-30 (1950 E)
TURKEY	1955	22-24	9.3	8.1	101 (1955)	31.9 (1950 C)
U.A.R. (EGYPT)	1955	23-25	10.3	9.7	232 (1955)	19.9 (1947 C)
YEMEN	-	...	...	...	...	1-5 (1950 C)

(Continued)-

TABLE No. 27 (Cont'd)

SCHOOL ENROLLMENT IN RELATION TO POPULATION AND LITERACY RATES(1)

Sources: For population data: United Nations Demographic Yearbooks and Population and Vital Statistics Reports (Statistical Papers Series A). For school enrollment data: Statistics computed by UNESCO and supplied to United Nations Statistical Yearbooks; Non-Self-Governing Territories: Summaries and analyses of information transmitted to the Secretary-General; annual reports of Trust Territories; national reports to the XVIIIth and XIXth International Conferences on Public Education (1955 and 1956); national statistical yearbooks.

(2) Literacy rates, unless otherwise stated, refer to the total population 15 years of age and over. All census data are marked by a letter 'C' after the date. All estimates are marked by 'E' and are based on the latest information available to the secretariat of UNESCO.

(a) Jewish population.

(b) 1954 census population of 1,092,000 used for all calculations.

(c) 1952 population estimate of 7,000,000 used for all calculations.

(d) Population including nomads estimated at 288,000.

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(1) United Nations - Report on the World Social Situation 1957. E/CN.5/324/Rev.1 ST/SOA/33 April 1957. pp. 79,80,83,84.

TABLE No. 28

ILLITERACY RATES IN THE MIDDLE EAST

1950 - 1960

Country	ILLITERACY 1950(a)	1960(b)
ADEN		
Aden Colony	75 - 80%	
Aden Protectorate	95 - 99%	
CYPRUS	35 - 40%	35%
IRAN	85 - 90%	75 - 85% (c)
IRAQ	85 - 90%	85%
ISRAEL	5 - 10%	5%
JORDAN	80 - 85%	70%
KUWAIT	80 - 85%	
LEBANON	50 - 55%	25%
LIBYA	90 - 95%	79%
MUSCAT and OMAN	95 - 99%	
PERSIAN GULF PRINCIPALITIES:		
Bahrein	85 - 90%	
Qatar	90 - 95%	
Trucial States	95 - 99%	
SAUDI ARABIA	95 - 99%	85% or mor
SUDAN	90 - 95%	93%
SYRIA	70 - 75%	40% or mor
TURKEY	65 - 70%	60%
UNITED ARAB REPUBLIC (EGYPT)	75 - 80%	70%
YEMEN	95 - 99%	95%

(a) World Illiteracy at Mid-Century. United Nations Educational, Scientific and Cultural Organization, 1957.

(b) A World of Facts (Civic Education Service, Inc.) 1961.

(c) Other sources indicate that the illiteracy rate is gradually being reduced.

TABLE No. 29

PROTESTANT THEOLOGICAL SCHOOLS AND BIBLE TRAINING SCHOOLS

Country	Theological Schools and Colleges	Bible and Training Schools
ADEN	-	-
CYPRUS	-	-
IRAN	-	2
IRAQ	-	1
ISRAEL	1	1
JORDAN	2	-
KUWAIT	-	-
LEBANON	2	2
LIBYA	-	-
MUSCAT and OMAN	-	-
PERSIAN GULF PRINCIPALITIES	-	-
SAUDI ARABIA	-	-
SUDAN	2	2
SYRIA	2	2
TURKEY	-	-
UNITED ARAB REPUBLIC (EGYPT)	1	3
YEMEN	-	-
Total	10	13

Source: World Christian Handbook 1962.

MEDICAL WORK

Since people are the greatest asset of any nation, their health and physical well-being are of primary importance in government planning. The health factor is present in all human situations and has a bearing on human activities in the economic, social and political spheres.

One of the characteristics of underdeveloped countries is the prevalence of disease, sickness and under-nourishment due to ignorance of the laws of health, especially among illiterate rural people, unsanitary conditions, and the lack of medical facilities (hospitals, clinics, health centers, medical schools), as well as insufficient public health measures due to shortage of funds and trained personnel. "The Middle East is one of the most disease-ridden parts of the world. Some progress has been made in fighting disease, but much remains to be done. Many of the parasitic and social diseases do not kill, but rather so weaken the people that they cannot perform a good day's work. Westerners often consider Middle Eastern people lazy, but in reality they are usually sick and physically unable to work continuously."(1)

Medical Schools

"At present there exist six medical schools in the Arab countries, two in Egypt, two in Lebanon, one in Syria and one in Iraq."(2)

In Egypt, the Faculty of Medicine was established in Cairo in 1908, and was modernized in 1925. It now also has schools of dentistry, pharmacy, nursing and midwifery. The staff are Egyptian and British and the teaching is in English. In recent years a second school of medicine was established in Alexandria.

In Lebanon, the Medical School of the American University in Beirut was established in 1869. It gives the degree of M.D. which is recognized in New York, because the University was chartered by the State of New York. Its teaching is in English. The other medical school in Lebanon is part of the French University founded by Jesuit fathers in 1883. The teaching is in French, and a diploma of Doctor in Medicine is also recognized in France.

The Medical School in Damascus,Syria is the only purely Arabic institution of its kind in the Middle East. The Ottoman government had founded a school in Beirut in 1900, but it was transferred to Damascus and reorganized in 1929. The six-year course leading to an M.D. degree is given entirely in Arabic.

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(1) Greenwald, Norman. The Mideast in Focus. Washington, D.C.: Public Affairs Press, 1960. p. 5.

(2) Ronart, Stephan and Nandy. Concise Encyclopaedia of Arabic Civilization - The Arab East. New York: Frederick A.Praeger,1960. p. 360.

In Baghdad, Iraq, the Medical School was founded in 1927 and its curriculum is patterned after that of Edinburgh University,Scotland. The school has not yet achieved full recognition from the general Medical Council in Britain.

"These six medical schools produce every year from 200 to 250 physicians with a steadily increasing proportion of women graduates, especially in Egypt, Lebanon and Syria."(1) In addition, some students take their training in medical schools abroad and many doctors from the Middle East take post-graduate studies in Europe or the United States.

The number of physicians graduating each year is very much below that required in each country if adequate medical care is to be provided. "Egypt, for example, would need roughly three times as many medical men as there are now at work, taking as a basis the ratio of one doctor for every two thousand people; but this means the formation of four times the present number of medical students for the next thirty years."(2) Similar situations are found in most of the other Arab countries.

Medical care

As in the case of education, the rural areas are generally neglected, as far as medical facilities are concerned. However, serious efforts are being made by governments to improve the situation.(3) From 1952 to 1957 the number of hospital beds in the Middle East and North Africa increased by thirty-three percent (51,445 beds).(4)

In 1957 the number of inhabitants (in a country) per hospital bed was lowest in Lebanon, Israel and Cyprus, and highest in Iran, Syria, and Sudan. In other words, Lebanon, Israel and Cyprus are better served than the other countries. However, the mere ratio of inhabitants per bed is not a completely satisfactory indication of the situation, because distribution is not taken into account. Hospitals tend to be concentrated in large cities, and are often inaccessible to many people in the hinterland. Thus, the figures given in TABLE No. 30 - (NUMBER OF INHABITANTS PER HOSPITAL BED) must be regarded as only of limited value in appraising the level of medical care.

The same caution must be exercised with regard to the number of inhabitants per physician. The lowest figures are for Israel, Lebanon and Cyprus, and the highest (least favorable) for Sudan, Iran and Jordan. (See TABLE No. 31 - NUMBER OF INHABITANTS PER PHYSICIAN).

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(1) Ronart, Stephan and Nandy. Op.cit., p. 360.

(2) Ibid., pp. 360-361.

(3) For a fuller discussion of health programs in underdeveloped countries, see United Nations - International Survey of Programmes of Social Development. Op.cit., Chapter II.

(4)United Nations - Report on the World Social Situation 1961. Department of Economic and Social Affairs. E/CN.5/346/Rev.1 ST/SOA/42. New York, 1961. p. 4.

The country with the largest number of physicians, dentists and midwives is Turkey, followed by Israel and Iran. (See TABLE No. 32- MEDICAL PERSONNEL). Obviously, a factor to be considered is the total population, Turkey having the highest in the Middle East.

Protestant Medical Work

The ministry of healing the body and caring for the sick has been an essential part of the Christian Witness in the Muslim countries of the Middle East, and many consecrated doctors and nurses have devoted their lives to this end. At the present time there are thirty-six hospitals and eighteen dispensaries in ten countries, with 68,670 inpatients and 394,353 outpatients

In these hospitals the personnel included the following:

American doctors	47
National doctors	123
American nurses	50
National nurses	298

(See TABLES No. 33 and 34 - PROTESTANT MEDICAL MISSIONS)

In more recent years there has been much re-thinking about medical missions. Dr. J.W.C. Dougall in an article in the International Review of Missions (April 1956) said that we must examine afresh the grounds for Christian medical service. State services and private practitioners are steadily increasing. Preventive medicine and public health are assuming a larger place in all state welfare programs. There is a growing awareness of the inter-relatedness of body and mind, and of the relation of a hospital or medical center to the whole community. Dr. Harold G. Anderson, writing on "The Changing Pattern of Medical Missions",(1) points out that "medical missions, in spite of their remarkable extent and devoted ministry have reached less than one percent of the total sickness in the countries where they have worked. But they have been pioneers and way-makers; they have set standards and they have always emphasized the Christian motivation in the work of healing. They have been an expression of Christian love and a means of Christian witness.

Medical Work of Foreign Corporations

Foreign corporations, and especially the oil companies, have developed extensive medical facilities for their personnel. The Arabian American Oil Company is an example. This company has established modern hospitals in three communities in Saudi Arabia, as well as first aid stations at various points. The work of the Medical Department of the Company was officially

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(1) Anderson, Harold G. "The Changing Pattern of Medical Missions". Occasional Bulletin of the Missionary Research Library, New York, Vol. V, No. 11, October 12, 1954. Also see The New Phase in Medical Strategy. London, Church Missionary Society, 1956. Pamphlet.

recognized in 1956 when the Dhahran Health Center received accreditation by the Joint Commission on Accreditation of Hospitals in the U.S.A. This Center has a trachoma research project for which the company is giving over a million dollars to cover a period of years. These hospitals and health centers treat the general public in the areas where they are located, as well as the company personnel. In 1959, 6,172 inpatients and 435,806 outpatients were treated in the three hospitals of the company in Saudi Arabia.

Health Programs - General Trends

The foregoing paragraphs deal largely with medical facilities, and, without doubt, these are of primary importance in any country. The term 'health',however, has been given a much wider connotation in recent years.

"The traditional conception of the hospital as an institution for the medical care of the sick has been modified during the last few years to include the integration of preventive and curative medicine."(1)

In 1956 a special committee appointed by WHO to discuss the role of the hospital in community life, while attributing importance to the restorative function of the hospital, stated that "the hospital exists to serve the community in all aspects of health care and can contribute much to improve community health."(2)

Much remains to be done through field surveys and investigations to determine the state of health of a given nation in the Middle East, and in order that new programs of public health and preventive medicine can be initiated. In case of rural population, the promotion of health among the people also depends on the improvement in the standard of living and the advance of education.

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(1) United Nations - Bureau of Social Affairs. International Survey of Programmes of Social Development. E/CN.5/332. ST/SOA/39. New York, 1959. p. 12.

(2) Ibid., p. 12.

TABLE No. 30

NUMBER OF INHABITANTS PER HOSPITAL BED, BY COUNTRY

Country	Date	Inhabitants per Hospital Bed
CYPRUS	1952	290
EGYPT	1953	600
IRAN	1952	2,300
IRAQ	1952	870
ISRAEL	1952	155
JORDAN	1951	735
LEBANON	1952	155
SUDAN	1952	1,100
SYRIA	1951	1,370
TURKEY	1952	950

United Nations - Report on the World Social Situation 1957. p. 44.

TABLE No. 31

NUMBER OF INHABITANTS PER PHYSICIAN, BY COUNTRY

Country	Date	Inhabitants per Physician
CYPRUS	1954	1,500
EGYPT	1954	3,500
IRAN	1952	8,600
IRAQ	1954	5,900
ISRAEL	1954	400
JORDAN	1955	6,800
LEBANON	1954	1,200
SUDAN	1955	81,000
SYRIA	1954	4,000
TURKEY	1955	3,400

United Nations - Report on the World Social Situation 1957.
E/CN. 5/324/Rev.1 ST/SOA/33,
April 1957, p. 47.

TABLE No. 32

MEDICAL PERSONNEL(1958)[1]

Country	Year	Physicians	Dentists	Midwives	Pharmacists
ADEN COLONY	1958	58	1	31	3
ADEN PROTECTORATE	1959	25	1	...	...
CYPRUS	1958	57	...	549	216
IRAN	1958	4,358	842	345	3,904
IRAQ	1959	1,245	137	662	430
ISRAEL	1958	4,756	1,450	260	1,012
JORDAN	1959	265	38	150	120
LEBANON	1958	1,212	451	317	376
LIBYA	1958	149	7	28	33
SAUDI ARABIA	1958	249	...	300	15
SUDAN	1958	250	38	593	40
SYRIA	1959	988	229	278	349
TURKEY	1958	11,580	1,765	2,157	1,144
U.A.R. (EGYPT)	1958	8,854	785	926	2,281

Source: Mainly data compiled by the World Health Organization from official publications and other reliable sources, and from information received by the Organization from national administrations.

Note: Due to the absence of adequate definitions of some of the most important terms used in the original sources, great caution should be exercised in making comparisons between countries.

The number of physicians is believed to include doctors in public and private institutions, as well as private practitioners, provided they have some type of official legitimation. Similarly dentists and pharmacists are believed to include only licensed practitioners.

(1) United Nations. Statistical Yearbook 1961. Table No. 177. Department of Economic and Social Affairs. New York, 1961.

TABLE No. 33

PROTESTANT MEDICAL MISSIONS IN THE MIDDLE EAST

	Hospitals	Dispensaries	Sanitaria	No. of beds	No. of In-patients annually	No. of Out-patients annually	Leprosaria
ARABIA	5	-	-	343	7,204	40,555	12
IRAN	7	2	-	281	18,246	42,267	-
IRAQ	1	-	-	43	1,262	-	-
ISRAEL	1	-	-	110	3,892	17,251	1
JORDAN	2	-	-	40	2,000	10,000	1
LEBANON	1	-	1	330	389	2,196	-
LIBYA	1	1	-	-	-	-	-
SUDAN	6	13	-	158	2,079	65,490	3
SYRIA	2	-	-	140	4,000	5,315	-
U.A.R.(EGYPT)	9	1	-	1,287	28,098	207,381	1
TURKEY	1	1	-	49	1,500	3,898	-

Source: Directory of Protestant Medical Missions, compiled by Arthur W.March. A joint project of the Christian Medical Council for Overseas Work and the Missionary Research Library, and published by the Missionary Research Library, New York, 1959.

TABLE No. 34

PROTESTANT MEDICAL MISSIONS IN THE MIDDLE EAST - PERSONNEL

Country	STUDENTS		DOCTORS		NURSES		Other Workers
	Women	Men	National	Mission-ary	National	Mission-ary	
ARABIA	-	-	10	10	51	11	12
IRAN	89	8	5	11	68	14	13
IRAQ	14	14	2	3	8	2	-
ISRAEL	-	-	5	-	8	1	-
JORDAN	14	4	3	3	8	2	4
LEBANON	43	45	5	1	14	-	1
LIBYA	-	-	-	1	-	2	3
SUDAN	14	11	-	6	-	-	-
SYRIA	9	2	3	3	17	4	2
U.A.R.(EGYPT)	83	2	90	9	124	12	97
TURKEY	7	-	-	-	-	2	-

Source: Directory of Protestant Medical Missions. Compiled by Arthur W.March. A joint project of the Christian Medical Council for Overseas Work and the Missionary Research Library, and published by the Missionary Research Library, New York,1959.

COMMUNICATIONS

"The first regular newspaper in the Arab world was the 'Courier de L'Egypte' begun by Napoleon's order on August 2, 1798. Printed in Arabic and French, it appeared every five days. Shortly thereafter other newspapers sprang up to cover the activities of Egyptian nationalists. From this healthy beginning grew the modern Arab newspaper industry serving a wide readership in the Arab East."(1)

The main media of communication dealt with in this section are the press, radio and cinema. Each of these, and all of them together, play an important part in the modernizing of a given society. "The nation-forming factor in the Arab world...is not a central organization in the political sense or a favorable geography. It is social communication. The modern press, radio and cinema are doing a more effective job in forming an Arab nation than all other factors put together."(2)

The modern media of the press and the radio have penetrated even the Arab village, and the effect has often been a replacement of traditional rites by political ideas and practices. One village radio set may attract a wide group of villagers to listen to a political leader at a time of crisis. This is what happened during the Iraqi revolution of 1958. "From its microphone issued the first voice announcing to the Iraqi people...the birth of the popular republic...Thus the radio was the midwife by whose hands the republic came to life."(3)

Sociologists attribute the modernization of society largely to mass media of communication. Modernization may mean many things, but it is generally recognized that it "poses the same basic challenge - the infusion of a 'rationalist and positivist spirit' against which, scholars see agreed, 'Islam is absolutely defenseless'."(4)

Until a decade or so ago, Europeanization touched only the upper classes of Middle East society, but in recent years the process of modernization has reached not only public institutions, but also a wider sector of the population with its "disquieting 'positivist spirit'."(5) Lerner goes on to

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(1) The Arab World. November 1960, Volume VII, No. 10. "The Arab Fourth Estate". p. 10.

(2) Berger, Morroe. The Arab World Today. New York: Doubleday & Co., Inc.,1962. p. 427.

(3) Ibid., pp. 427-428.

(4) Lerner, Daniel. The Passing of Traditional Society. Modernizing the Middle East. Glencoe, Illinois: The Free Press, 1958. p. 45.

(5) Ibid., p. 45.

say that 'central to this change is the shift in modes of communicating ideas and attitudes - for spreading among a large public vivid images of its own New Ways is what modernization distinctly does."(1)

The secular evolution of a participant society, one in which more and more people participate in the social, economic, cultural and political life of a nation, passes through three phases, namely, urbanization, literacy growth and the development of mass media of communication. "Urbanization is the process whereby large numbers of people transfer from scattered villages and rural areas to urban centers. This shift in population not only stimulates needs, but also provides the conditions for what is called the 'take-off' toward widespread participation'."(2)

Too rapid a development of urbanization can fail to produce a corresponding increase in modernization. A case in point is Egypt, where the rate of urbanization has been more than twice that of Turkey. As there is a close relation between urbanization and literacy growth, it might be expected that Egypt's literacy would be twice that of Turkey. As a matter of fact, a survey several years ago showed that "Egypt's literacy was half as high as Turkey's in 1950, i.e. to match Turkey's urbanism-literacy ratio, Egypt would require over 400% more literates than it had."(3)

The modernization process, involving urbanization, literacy and mass media is directly related to the type of social change and the degree of political stability. "It is, indeed, the remarkably sustained process of balanced growth that makes Turkey the area's (the Middle East) outstanding example of modernization."(4) Literacy is the pivotal agent in the development of a participant society, for obviously it is basic to the operation of a media system. "Once societies are about 25% urbanized, the highest correlation of media consumption is with literacy."(5)

In the third phase, the development of media of communication increases participation in all aspects of the social system. Once people move to an urban area and become literate, they tend to acquire new skills, from which they derive satisfactions, which in turn, lead to fresh desires and a stimulus for improvement and social participation. The development of the media of communication has not been uniform in the Middle East, but it has been important in each country. The greatest progress in the use of the press has been made in Turkey, Egypt, Israel, Lebanon, Iran and Syria. (See TABLE No. 35 - NEWSPAPERS - Daily and Non-Daily).

A typical Arab newspaper is a 10-page publication, divided equally between domestic and foreign news. It usually has two pages of classified advertisements, and, in addition, carries news about the stock market, sports, movies and stage productions. The back page is largely devoted to photographs and illustrations of feature articles.

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(1) Lerner, Daniel. The Passing of Traditional Society. Op.cit., p. 45.
(2) Ibid., p. 61.
(3) Ibid., p. 88.
(4) Ibid., p. 88.
(5) Ibid., p. 62.

Libraries are an important aspect of cultural development through the printed page. In this respect, Israel and Turkey have been outstanding, each having libraries with a total of more than a million volumes.

The most notable advance has been in the use of radio. "Egypt has well over a million receivers, four times the number it had less than a decade ago. In 1950 Jordan had 2,000, today it has about 50,000. Syria, Lebanon, and Iraq have more than doubled the numbers of receivers in less than a decade."(1) (See TABLE No. 36 - RADIO AND TELEVISION BROADCASTING RECEIVERS).

"Attendance at cinemas has risen, too, both for Arab (largely Egyptian) productions and European and American films."(2)

Berger believes that the development of communications is "clearly at its beginning. The most explosive effect of widened educational opportunities will be felt in the coming years."(3)

Protestant Media of Communication

Wherever Protestant missionaries have gone, they have been concerned about the best and most widespread use of communications media for the dissemination of Christian truth. The Middle East is no exception. Thus, the production and distribution of Christian literature of many kinds and the use of radio, films and filmstrips, both for evangelism and for deepening the spiritual life and educating the members of the churches, are an important part of the program of mission groups, churches and church councils in the Middle East.

Among the media of communication are eight major magazines, published in Lebanon, Jordan and Egypt. Two of these magazines are for the use of specific churches, two are attempting to reach non-Christian people, and one is for new literates. The magazines are as follows:

Al-Nashra. It was founded in 1870 and is published every month by the Synod of Lebanon-Syria. It carries articles, sermons and church news.

Al-Huda. This was begun in 1910 and is published monthly by the Synod of the Nile. It contains news of the churches and sermons.

Orient and Occident. This was established in 1905 by the Episcopal Church of Egypt. It contains articles which are slanted toward the educated Muslim and the Christian thinker.

Akhbar Kinasiya. This magazine was begun in 1925 by the Arab Evangelical Episcopal Church in Jordan, Syria and Lebanon. It carries articles, sermons and church news.

Kanisatuk. This is a monthly magazine begun by the Lutheran Church in 1955. It is intended for non-Christians.

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(1) Berger, Morroe. Op.cit., p. 424.

(2) Ibid., pp. 424-425.

(3) Ibid., p. 425.

Risalat-al Noor. It was begun in 1956 as a monthly magazine (and for official organ) of the Coptic Evangelical Organization for Social Services. It is published for new literates.

Eagles' Wings. This was begun in 1958 by young people in the Coptic Evangelical Church as a family magazine.

News Bulletin. This is a quarterly publication of the Near East Christian Council. It is published in English and attempts to deal with vital issues in church life that are of interest, not only to the whole of the Middle East, but also to readers in Europe and the United States.

Circulation of these magazines is not large; it varies from 500 to 1,800. Most of them are distributed on a paid subscription basis.

There is an increasing awareness among Protestants of the value of radio broadcasting as a means of reaching the masses with the Gospel. Through this modern medium it is possible to communicate the Gospel message to more people at any one time than the Apostle Paul reached in his whole lifetime.

With two powerful 100-kilowatt shortwave transmitters and the especially constructed antennae system (whereby power can be amplified to one million watts), twenty-five to thirty countries in Africa and Asia, with a total population of nearly one billion people, will be able to receive the broadcasts of RADIO VOICE OF THE GOSPEL. Conservative estimates indicate that about twelve million radio receivers are now in use in this area.

TABLE No. 35

NEWSPAPERS - DAILY and NON-DAILY(1)

Country	Year	Number of Daily Newspapers	Estimated Circulation Total (thousands)	Estimated Circulation Per 1,000 inhabitants	No. of Non-Daily Newspapers	Estimated Circulation Total (thousands)	Estimated Circulation Per 1,000 inhabitants
ADEN COLONY	1955	1	0.5	3			
	1956				8	6.0	42
BAHREIN	1958	2	8.0	58	2	14	101
CYPRUS	1956	9	59	112	9	65	124
IRAN	1959	24	101	5	35	19	1
IRAQ	1957	16	66	10	...	...	...
ISRAEL	1957	28	407	210	...	...	...
JORDAN	1958	6	31(a)	20(a)			
	1956				4	14	10
LEBANON	1957	46	153	100	...	...	...
LIBYA	1958	2	8.5	7	...	...	...
SAUDI ARABIA	1957	2	15	2	...	...	...
SUDAN	1956	11	30	3	13	11	1
SYRIA	1956	40	80	19	...	...	...
TURKEY	1958	423	...	...	361	...	...
UNITED ARAB REPUBLIC(EGYPT)	1958	46	500	20			
	1956				87	...	...

(a) Circulation figures refer to 5 dailies only.

... Data not available

(1) UNESCO - Basic Facts and Figures. Paris: 1961. pp.108,110,113-115.

TABLE No. 36

RADIO AND TELEVISION BROADCASTING RECEIVERS 1959

Country	Number of radio receiving sets (thousands) 1959	Total number of receivers per 1,000 inhabitants	Television broadcasting organization	Number of receivers in use or licenses issued	
				Total (thousands)	Per 1,000 inhabitants
ADEN COLONY	20	143	...	...	...
CYPRUS	85	152	P	0.7	1
IRAN	...	26	C	13	0.6
IRAQ	...	15	P	10	2
ISRAEL	389	192	...	...	...
JORDAN	60	37	...	...	...
KUWAIT	...	...	C(1)	0.6	3
LEBANON	...	52	C	7.5	5
LIBYA	...	22	...	...	...
SAUDI ARABIA	...	3.5	.(2)	2.5	0.4
SUDAN	...	0.7	...	...	...
SYRIA	260	57	...	...	.'.
TURKEY	1,196	44	P(3)	1	0.04
UNITED ARAB REPUBLIC(EGYPT)	...	31	...	...	...

. = Category not applicable.
P = Public
C = Commercial
(1) Experimental broadcasts.
(2) Private non-commercial television station.
(3) Experimental broadcasts.

Source: UNESCO. Basic Facts and Figures 1960. Paris: 1961. pp. 143-146, 151.

RELIGION IN THE MIDDLE EAST

The Middle East is the home of three great monotheistic religions - Judaism, Christianity and Islam. Religion, with widely differing interpretations, but with the central belief in one universal God, has exercised a profound influence over the majority of the people in the Middle East, penetrating all aspects of life in one way or another.

However, strangely enough, in spite of what would seem to be the great unifying principle of monotheism, there is as much, if not more religious diversity and division than anywhere else in the world. "Religious divisions are strong within the Middle East, and for many persons, religious and sectarian fidelity often replaces nationality, so that it is frequently possible, on asking an Arab to what country he belongs to receive the answer 'I am a Christian', or 'a follower of Islam'."(1)

In general, it can be said that while religious traditions still have a strong hold on the people, the pattern of religious life is changing rapidly under the impact of what might be called the forces of modernity, such as the advance of technological civilization, the lure of materialism, the influence of secularism and the primacy of nationalism.

In the case of Islam, numerically the predominant religion in the Middle East, and still a major force in society and political life, its influence is not as strong as it was formerly. "The central theme is no longer the religious one of the past, but the secular one of modern nationalism."(2)

As we consider Protestant missions in the Middle East later on in this study, two facts must be borne in mind. In the first place, apart from the Malabar Coast in South India, this is the only area in the world where Protestant missionaries have encountered Eastern Churches, with their ancient historical traditions. In the second place, it must be remembered that the Reformation of the sixteenth century did not touch Eastern Christianity. The abuses, such as the sale of indulgences and the political power of the papacy which were present in Europe, did not exist in the East. Thus, Protestantism has often been regarded by the Eastern Churches as a purely Western phenomenon, rather than a universal one, and partly because of this, its intrusion in the Middle East has tended to cause resentment and fear.

The numerical strength of the largest religious groups is as follows:

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(1) Middle East 1962 - A Survey and Directory. Europa Publications Ltd. 1962. p. 6.

(2) Badeau, John S. "Islam and the Modern Middle East". Reprinted from Foreign Affairs, October 1959, p. 63.

		Table No.	Page No.
Muslims	87,384,336	37	135
Eastern Churches	2,688,774	38	136
Protestants(Community)	334,921	41	139
Eastern(of Catholic Rite)	1,709,233	40	138
Jewish	2,045,950	39	137

I - JUDAISM

Judaism is the oldest of the three monotheistic religions of the Middle East, and it holds an important place in its history. "The world owes a great debt to the Jews for the rich, religious heritage they passed down over the centuries."(1) The contribution of Judaism and the Hebrew tradition, as it is found in the Old Testament, was not only in perceptive religious insights, but also in the field of social legislation and in political theory. Jewish literature, as found in the Old Testament, is so rich and meaningful that it is an essential part of Christian nurture and devotional life today. The social and moral insight of an Amos, a Micah, a Jeremiah, and an Isaiah have been unequalled elsewhere in the ancient world.

The genius of the Jewish people for law and justice, and their passion for freedom, are also part of the rich heritage they have bequeathed, not only to contemporary Jewry, but also to the Christian world. The influence of Judaism was felt far beyond the shores of Palestine. In the Middle Ages it penetrated even into Spain in a kind of cross-fertilization process with Arab culture, resulting in the flowering of literature, philosophy and science.

In today's world Judaism, or one aspect of it, must be seen as part of the Jewish-Christian-Muslim triangle which has created so much tension and suffering in the Middle East. "One of the most dismal developments of the twentieth century centers in the melancholy spectacle of a time-honored Judaism maneuvered into opposition to Islam by a militant Zionism. Thus Jew was pitted against Muslim, while Christians ranged themselves on either side of the fence, or took the even more shabby attitude of passive onlookers reveling in a neutral noncommitment."(2)

Anti-Semitism, over the years and even centuries, gave rise to an emotionally political Zionism and "thus, Judaism, to all intents and purposes, has surrendered to an emotional commitment to political, mundane ends."(3)

In addition to Judaism itself, the intrusion of Western powers had a part in the creation of the state of Israel in 1948, and the resulting tragedy in the refugee situation.(4) The coming into existence of the state of Israel

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(1) Wysner, Glora M. Caught in the Middle. New York: Friendship Press, 1958. p. 60.

(2) Jurji, Edward J. The Middle East - Its Religion and Culture. Philadelphia: The Westminster Press, 1956. pp. 108-109.

(3) Ibid., p. 107.

(4) See section "The Arab Refugees".

meant the transformation of Judaism as an inspired religious tradition into a political state with strong nationalist characteristics.

II - ISLAM

As day dawns in the Middle East, the faithful are called to "come to prayer, come to salvation - for prayer is better than sleep. Rise and pray!".

Islam commands the loyalty of the majority of people in the Middle East and is still a powerful force in the social and political structure of practically the whole area.

"For most people in the Middle East, religion is an all-embracing way of life and not merely a creed. Religion, in the traditional Middle East society, determines not only what a man believes, but also his every action, including what he wears and eats from dawn to dusk...With the outstanding exception of Turkey, church and state are not separated...Today in most villages the local leaders have both secular and religious duties...Religion rather than the language they speak or the nation in which they live is the most important force which binds them to other people. Religious communities tend to have their own church languages, their own distinctive habits, customs, and professions."(1)

For example, Islam is more than a religion (a body of religious dogma and belief). It determines also the character of the Muslim state and of Muslim society, of Muslim law, thought and art - it is in fact a civilization in which religion is the fundamental and dominating factor. In more recent years, Nationalist feeling has to a large extent taken the place of religion as the mainspring of political activity. Actually, secularist tendencies are now apparent in a number of Arab countries, notably in Egypt and Syria, and in other states attempts are made to "loosen the connection between religious and civil government."

While it is not our intention to go into detail concerning the theory and practice, the theology, traditions and history of Islam(2), all of which are very complex, we shall mention some of its salient features.

The Word of Witness, "There is no God but Allah, and Muhammad is the apostle of Allah", are the well-known words which have come to be the rallying cry of faithful Muslims all over the world. The six fundamental articles of faith are 1) Allah 2) Angels 3) Holy Books 4) Prophets 5) Predestination 6) The Day of Judgement.

The religious duties of the Muslim consist of reciting the Word of Witness, saying the five prayers daily, giving alms, fasting during the month of Ramadan and, if possible, making a pilgrimage once during his lifetime to Mecca. Of the six articles of faith we have mentioned, the first, third and fourth, namely, the belief in Allah, in the sacredness and authority of the Koran(3), and the role of the prophets, are of supreme importance for the

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(1) Greenwald, Norman. The Mideast in Focus. Op.cit., p. 8.

(2) The reader will find a wealth of literature on the subject in books and magazine articles. See Bibliography.

(3) The alternate form used by some writers is Qur'an.

Muslim.

Islam is an Arabic word meaning Submission, and thus the Muslim is one who accepts the will of God as revealed by God through Muhammad; this revelation is recorded supremely in the Holy Book, the Koran.

It is important for us to try to understand the nature of God as taught by Islam. In stated prayers he is referred to as "Lord of the Worlds", "Ruler of the Universe" and "Lord of the Day of Judgement". Almost every sura (or chapter) of the Koran begins with the phrase "In the name of Allah, the merciful, the compassionate".

The original message and mission of Islam were much simpler than they are today. They arose in Mecca at a time when polytheism, idol worship and immorality were practiced openly. Muhammad proclaimed the judgement of God on all this, and like John the Baptist, warned men to flee from the wrath to come. Muhammad's great contribution was his profound sense of the oneness of God. As an outstanding British authority on Islam expressed it, "There are few things finer than the denunciation of idolatry which Muhammad began."(1)

In the Muslim doctrine of God "there is an awful sense of his majesty, his omnipotence and his utter trancendence; and there is a corresponding sense of the littleness of man and the paramount duty of that submission to the divine sovereignty which constitutes the very essence of Islam."(2) The brightness of God's trancendence seems to have veiled the eyes of the Muslim to his immanence, to his self-giving and his redeeming love. Dr. Paul Harrison, a medical missionary for many years in Arabia, referring to the Muslims, says that he has "never known people with such a sense of the transcendence of God and to whom such a belief seems to make so little difference in the common morality of life."(3)

There is also a profound difference in the view of man as found in Christian doctrine and that in Islamic doctrine. Islam has no doctrine of original sin, although it regards man as weak and prone to err. According to Islam "man...is a sinner because he sins; he does not sin because he is a sinner."(4)

The relatively simple message preached at first by Muhammad, in the course of time and even during his life, became much more elaborate, embracing all aspects of personal, social and political life. Thus, the Islamic way of life was a total, comprehensive one rather than a compartmental one. This explains the profound influence Islam had had on life and culture in the Middle East, and whether it be politics, art, literature, individual mores or social practice and custom, the hand of Islam is there in some form.

However, as has been pointed out already, great changes are taking place in the Islamic world. The over-arching fact is that the Middle East cannot exist as a pocket, or an area isolated from the rest of the world. Thus, the

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(1) Anderson, J.N.D. "The Christian Message to Islam" in Christianity Today, December 21, 1959. p. 9.

(2) Ibid., p. 9.

(3) Quoted by J. Christy Wilson in Introducing Islam. New York: Friendship Press, p. 21.

(4) Anderson, J.N.D. Op.cit., p. 10.

dream of the leaders of the Pan-Islamic movement seems to be fading away, and the idea of the Middle East as a Muslim political entity will probably remain an idea, rather than become a reality. "Moreover, Pan-Islam is difficult to conceive as the basis for a modern empire because it is almost impossible for any group of states today to become integrated into the international structure when they are based upon a political and ideological pattern at variance with the rest of the world."(1)

Increasingly, the leadership of the Middle East countries is being drawn from the group of students who have studied in the West, either in Europe or in the United States. Over the years many of these students have returned with Western ideas in social and political science as well as in education and its role in society. Thus Badeau believes that "the formulation of national development, both political and social, has passed almost entirely out of the hands of religious leaders into those of the new intelligentsia who have entered deeply into the practices of the modern world."(2) Students from the Middle East have also gone to Russia and Asia for further study and have brought back ideas from the cultures of those areas.

Another factor should be mentioned in our study of Islam, and that is the break-up into sects and schisms, due largely to the greed for power and tribal and personal jealousies and also because of theological and doctrinal differences. As we have already pointed out, schism seems to have been a characteristic in the development of Eastern religions, and Western Protestantism can scarcely be called united or untouched by divisiveness or schism.

Division in Islam began after the death of Muhammad. He had named no successor and many of his followers agreed that leadership could pass from any individual to another. This view gave rise to the largest Islamic group, the Sunnis, which account for about ninety percent of Muslims. The Sunnis accept the practice and sayings of Muhammad as they were preserved in the Koran. The Sunnite branch of Islam is considered to be the orthodox group; it is strong in Arabia and North Africa.

The Shi'a, which form the majority in Iran and Yemen, and influential minorities in Syria, Lebanon and Turkey, claim that Ali was the rightful Caliph and true successor of Muhammad. At one point in history the head of Shi'a was forced to seek refuge in India and his direct descendant is the Aga Khan. The Shiites are "the ones who broke away from the original organization, and may be called the Protestants of Islam."(3) They differ from the Sunnites in some of their ritual and beliefs.

The Isma'ilis, while loyal to Ali, believe that Isma'il, the oldest son of Ja'-far was the rightful one to succeed his father as Imam. The group arose out of a schism in the Sh'ite community when "the sixth Imam, Ja' far al-Sadiq, allegedly upon finding his eldest son and predestined successor, Isma'il, in a state of intoxication, disinherited him in favor of the younger son Musa al Qazim."(4)

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(1) Badeau, John S. Islam and the Modern Middle East. Op.cit., p. 64.

(2) Ibid., p. 69.

(3) Wilson, J.Christy. Introducing Islam. Op.cit., p. 49.

(4) Ronart, Stephan and Nandy. Concise Encyclopaedia of Arabic Civilization. New York: Frederick A.Praeger, 1960. p. 253.

The Wahhabis have been called the Puritans of Islam, because they represent a reform movement which rejects some of the beliefs and rituals which have crept in since the first Muslim century. The founder of this movement, Muhammad Abdu'l Wahhab, who lived in the eighteenth century, proclaimed his message in an age of corruption, idolatry and dissipation, as did Muhammad in the seventh century. The recognized leader is the King of Saudi Arabia, and under his leadership a desert people have assumed control of most of Arabia. The Wahhabis control the holy places of Mecca and Medina.

The Druses are a heretical Isma'ili sect, which has played an important part in the political and social life of Lebanon and Syria. There are 88,000 Druses in Lebanon and 117,000 in Syria.

Sufism is the mystical movement of Islam. Followers of Sufism believe that God exists in all things, and that he is responsible for all the acts committed by man. Emphasis is placed on the good life and on prayer and meditation as a means to union with the divine.

The Bahai sect appeared in Persia during the nineteenth century as a form of Shi'a Islam in a Western dress. When Abdul Baha, the successor of Bahaullah (the composer of one hundred volumes of sacred writings), came to the West, he realized how ill-adapted the Bahai teachings and legislation were for people of the West. Abdul Baha, therefore, emphasized such things as: universal peace, universal brotherhood, the equality of men and women and a universal language.

III - EASTERN CHURCHES

Eastern Churches, like Islam, have played an important part in the political, economic and cultural life of the Middle East. This ancient section of Christendom, steeped in tradition, torn asunder by doctrinal controversy, opposed and often overwhelmed by a crusading militant Islam, has, through it all, maintained an identity and richness of heritage and purpose, as well as a vigorous church life.

No part of the Christian Church, however, has been so subjected to ecclesiastical quarrels and clashing of personalities over points of doctrine and interpretation. So severe were these clashes that one authority states the "the harmonizing presence of the Prince of Peace was all but forgotten. The vital spirit of Christian love and fellowship failed to assert itself in the midst of those whose prudence and competent erudition otherwise left little to be desired. When finally construed, the settlements were not the outcome of calm inquiry and mature judgement. They came out of a frenzied arena where cleric quarreled with cleric, and where the loosing of religious passion had transpired in a series of clashes between metropolitans, bishops and patriarchs. The overtones soon became rivalries and rifts , estrangement between ecclesiastical prelates, noisy councils, imperial edicts, exiles, riots, and schisms."(1)

A number of factors determined the development of religions. Language, the most common medium of communication is one of these. Latin was the language by which Christianity spread in the Roman Empire, Greek the medium of dissemina-

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(1) Jurji, Edward J. The Middle East - Its Religion and Culture. Op.cit., pp. 59-60.

tion in the Eastern world. Bridgeman reminds us that the accusation on Jesus' cross was written in Greek, Latin and Hebrew, and that this fact is a clue to an understanding of Eastern Christendom.(1) Bridgeman(2) states that sometimes the Orthodox Church is referred to as the Eastern Greco-Russian Orthodox Catholic Church, a title which at least is suggestive and explicative. In the East, the Gospel spread with the aid of Greek and Aramaic, the language akin to Hebrew and the one Jesus used. While in exile in Babylon, the Jews learned to speak Aramaic, and Hebrew became a dead language. It was through Aramaic, and its later form Syriac, that the Gospel spread eastward from Palestine to many parts of Arabia and as far as India. Thus, while Greek was spoken by Egyptians, Anatolians and Phoenicians, Aramaic was spoken by Semitic peoples, Jews, Syrians and the plain dwellers of Assyria and Babylonia. Some writers believe that linguistic, ethnic, and other non-theological factors were as important as doctrinal differences in determining divisions in Eastern Christendom.

The second factor which we must consider is that of religious controversy involving the great councils of the Church. Centuries before the Great Schism of 1054, when the Byzantine Empire separated from the Holy Roman Empire, there were two serious ones, namely, the Nestorian Schism and the Monophysite Schism.

Nestorius, patriarch of Constantinople (426-431) propounded the theory that in Christ there were two natures, the divine and the human, and two distinct persons, the Son of God and the man Jesus. The Council at Ephesus in 431 condemned this, and Nestorius was deposed and driven into exile. In Persia many Syriac-speaking Christians adopted Nestorius' viewpoint and this produced a schism in the Church. The Nestorian branch flourished and carried the Gospel deep into Asia until checked by Mongol migration and the conquests of Islam. Today a relatively small group is to be found in Iraq and Syria. "Protestant foreigners call them Assyrians...but Roman Catholic writers call them Chaldeans."(3)

The Council of Ephesus of 431 A.D. did not finally settle the doctrinal controversy. It had agreed that Christ was one person, but there arose a discussion as to whether, in spite of the unity in his person, there were two natures still unconfused but forever united. The discussion lasted twenty years and came to a head in the fourth Council at Chalcedon (451 A.D.), which was the last Ecumenical Council recognized by both the Roman Catholic and the Eastern Orthodox Christians. The majority agreed that Christ was one person, but had two natures. The official text contained these words, "...he (Christ) is perfect in Godhead, and that he is perfect in manhood, being truly God and truly man; that he is of a reasonable soul and body consubstantial with the Father as touching his Godhead, and consubstantial with us as touching his manhood...acknowledged to be in two natures without confusion, change, division, separation."(4)

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(1) Bridgeman, C.T. Religious Communities in the Christian East. The Nile Mission Press, p. 3.

(2) Bridgeman, C.T. "Ancient Christian Churches of the Near East". The Near East (Monograph series). New York, 1952. Part 1 of Second Section, "The Orthodox Church".

(3) Bridgeman, C.T. Religious Communities in the Christian East. Op.cit.,p. 8.

(4) Quoted by Jurji, Edward J. in The Middle East - Its Religion and Culture, p. 67, from The Greek and Eastern Churches by Walter F.Adeney, Charles Scribner's Sons, p. 101.

Many Christians, however, in Egypt, Northern Syria and Palestine did not accept this decision and broke away from the Church. They were called the Monophysites (one nature) and their descendants today are the Copts of Egypt, the Ethiopians, the Armenians, and the Syriac-speaking Church in Northern Syria and Iraq.

Two other events affecting the historial development in the Eastern Churches were the spread of Islam in the Middle East from the seventh century on, and the great schism of 1054, when the Orthodox Church separated from the Church of Rome. "When the tragic parting of the ways came, the Orthodox Church considered that she alone was the true Catholic and Orthodox Church, while the earlier Eastern sects and Rome alike had diverged in their respective directions."(1)

Four broad Christian traditions in the Middle East can be distinguished as follows:

(1) The Ancient Oriental Churches

a. The Nestorian Church
b. The Coptic Church
c. The Ethiopian Church
d. The Syriac Jacobite Church
e. The Armenian Church

(2) The Greek Orthodox tradition

The traditional Patriarchates of Constantinople, Alexandria, Antioch and Jerusalem.

(3) Uniat Churches (Churches recognizing the primacy of the Pope at Rome).

a. The Chaldeans
b. The Armenians
c. The Coptic Catholics
d. The Ethiopians
e. The Syrians
f. The Maronites
g. The Melkites

(4) The Evangelical tradition

The Evangelical tradition was laid as follows:

ISRAEL - Episcopalians.
SYRIA-LEBANON - Congregationalists (whose work was later taken over by the Presbyterians).
EGYPT - Anglicans (C.M.S.), German Evangelicals, United Presbyterians (the original group with this name, now merged with the Presbyterian Church, U.S.A.
TURKEY- Congregationalists
IRAQ - Presbyterians, Anglicans (C.M.S.) Reformed Church in America

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(1) Bridgeman, C.T. Ancient Christian Churches of the Near East. Op.cit., pp. 1-2. (Chapter on Orthodox Church).

(4) The Evangelical tradition (cont'd)

ADEN - Church of Scotland
IRAN - Presbyterians in the North, Anglicans in the South

The doctrinal foundation of the evangelical tradition was laid when emphasis was placed on justification by faith. "Religion was not merely a matter of good works. Direct access to the Eternal was possible and every believer had the right of private judgement. Freedom of conscience involved everyone's responsibility to rethink his faith. That salvation is by grace and through Christ meant the priesthood of all believers."(1)

IV - EVANGELICAL CHRISTIANITY (PROTESTANTISM)

Into the complex situation, to which reference has been made, came the Protestant missionary. The beginning of Protestant work dates from January 1820 when Pliny Fisk and Levi Parsons arrived in Smyrna, Turkey, "as the pioneer representatives of the American Board of Commissioners for Foreign Missions to the Jews...pagans...Mohammedans...Christians, the people of Palestine, Egypt, Syria, Armenia."(2) The missionaries were instructed to do what good they could by whatever possible means.

The original plan was to work among the Muslims and Jews, but the missionaries soon found that as far as the former were concerned the door was closed. It was therefore natural that in the Arab countries the missionaries should make contact with the existing Christian communities. The Eastern Christians welcomed the Protestant missionaries at first and invited them to preach in their churches; they favored the establishment of Protestant schools. However, this cordiality did not last long. The conflict arose because of the wide divergence of faith and practice between the two traditions. The lack of appreciation and understanding on both sides still exists today between the two communions, although,with the passage of time,attitudes have softened and a closer relationship between Eastern and Western Christians is now the deep concern of some leaders.

"The hope of these early missionaries was to help the established churches and with them reach out to the Muslims. As years went by, however, this help was rejected by reactionary leaders in the ancient churches. The result was that many of their members who had studied the Bible in missionary schools and had personal experience with the Gospel could no longer be content with dead orthodoxy and formalism. These believers formed Evangelical groups with whom the Americans cooperated..."(3)

It should be remembered that Islam appeared in countries where the Christian tradition was well established. Moreover, as Badeau points out, "Yet much of that faith (Islam) is akin to Christian convictions - the uncomprising belief in one God, the revelation of his will through inspired Scripture, the personal immortality of the believer, the final day of God's

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(1) Jurji, Edward J. Op.cit., p. 97.

(2) Badeau, John S. The Lands Between. New York: Friendship Press. 1958. p. 117.

(3) Wysham, William N. "Partners in Christian Quest", Presbyterian Life. February 1, 1959. p. 28.

judgement, the mission and message of Old Testament prophets, the divine calling of Jesus himself."(1) It should be added that Islam denies the crucifixion and resurrection of Jesus and his divine sonship - that is, that he was the son of God - and regards the doctrine of the Trinity as particularly objectionable.

Thus, two facts emerge, and they have a bearing on Protestant missions in the Middle East. The first is that, when Islam appeared Christianity was already there, whereas the opposite took place in the case of Hinduism, Buddhism and Shintoism in other lands. The second fact is that, while accepting some Christian tenets, Islam repudiated the Christian faith as a corrupt form of the teachings of Christ. Today the Muslim regards Eastern Christianity as an outmoded faith which it rejected thirteen centuries ago.

"In these circumstances, it is not strange that the Muslim community has seldom turned to Christian thought and practice in the Middle East with inquiry or interest. 'What is past is dead', says a much quoted Arab proverb, and the age of Eastern Christianity, being past, is dead for most Muslims."(2)

Badeau goes on to raise an intriguing question as to whether Islam regards Western Christianity, at least in its Protestant form, as equally dead. After all, Eastern and Western Christianity share many doctrinal views. However, the Muslim has tended to regard Protestantism in a different light. As Badeau expresses it, "Yet in practice, Western Christian faith has influenced the Muslim Middle East at many points. It has been the bearer of modern education and social ideas. The Protestant or Roman Catholic missionary was never simply a Christian; he was always a Western Christian carrying with him the fresh and modern outlook of the Western world as well as the Gospel...The missionary identified his kind of Christianity with progress and social concern - two things that Eastern religion, both Muslim and Christian, seldom included."(3)

Thus we have the interesting phenomenon of Protestantism's cultural values and relationship, rather than being a handicap and a detriment, as in many other areas of the world, being a distinct help, in some respects, in the Middle East. However, Protestants, it can be assumed, do not wish the justification for their presence in the Middle East to rest solely on cultural values, important as they are. It must be at a deeper level, one which includes concern for education of the masses, the impact of the Gospel on social issues, but which also touches the spring of human conduct, that is, the human heart, and the individual as he faces life itself. The Protestant communities, with few exceptions, are small minorities, often with a "minority psychology". They face many complex and frustrating situations, and, admittedly, "considering the cost, the results...have been distressingly meager."(4) However, there are many values that cannot be researched statistically. Dr.Johnson quotes a lay leader of the Coptic Church as saying, "One of the best things that has ever happened to the Coptic Church is the Evangelical Church in Egypt. It has compelled our awakening and reform."(5)

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(1) Badeau, John S. The Lands Between. Op.cit., p. 87.
(2) Ibid., p. 105.
(3) Ibid., p. 105.
(4) Johnson, R.Park. Middle East Pilgrimage. New York: Friendship Press, 1958, p. 104.
(5) Ibid., p. 105.

There is a danger in trying to apply the standards of success to the missionary enterprise in the Middle East and when this had been done, it has often given rise to the idea that missions in Muslim lands should be abandoned. In refuting this, Dr.Charles W.Forman had this to say, "The mission may not be successful in the sense that many men are convinced of that love (God's love in Christ). But 'success' is not the criterion here...To love for the sake of success is not to love at all...Missions to Muslims may not be large and they may not result in any great churches, but by their very continuation as expressions of love in the midst of misunderstanding and rejection, they reflect the mission of their Lord. Not in spite of, but because of the difficulties they face, they represent the glory of the missionary enterprise."(1)

The role of the Evangelical Church in the Middle East must be viewed in the content of a rapidly changing social order, and as Badeau has pointed out, "the most significant aspect of the Middle East today is not its unchanging past, but its changing future...It is this fact that challenges the Christian world to return again to the missionary directive of 1820 and ask, 'In the Middle East of today, what is the good to be done and by what means can it be achieved?' "(2)

With dedication and Christian love, missionaries have served in the Middle East as teachers, doctors, nurses, agriculturists, literacy workers, social workers, writers, and evangelists. Christian congregations have been formed, youth have been prepared for lives of service, the sick have been healed. All this has been done because of one fundamental conviction, that Jesus' way is not just a way, but the way. This conviction is common to both missionaries and the people of the Middle East who have come to know the Christ, the one who was born and who lived in the Middle East.

Perhaps in no other area of the world is there such tension based on religious feeling and tradition growing out of historical events as in the Middle East. Some refer to the "tinder-box of the Middle East", others to the Middle East triangle of Jewish-Christian-Muslim tension. However one may look at the situation, the desperate need is for bridges of understanding and good will and a meeting of minds of the leaders of religious faiths so that the positive forces for friendship and peace may prevail in society over hatred, misunderstanding and fear.

V - CHRISTIAN WITNESS AND ECUMENICITY

The Evangelical Christians and other Christian communions mentioned in this chapter are called upon to witness to the truths of the Gospel of Jesus Christ in a day of unprecedented challenge and opportunity. If they are true to their calling they will also seek to obey the great commission to go and make disciples of all nations.

In our modern technological era, with increased means of communication, no cultural or religious group can continue to live in isolation. Ideas cross

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(1) Forman, Charles W. "Abandon Missions to Muslims?" in the Christian Century, February 4, 1959. p. 130.

(2) Badeau, John S. The Lands Between. Op.cit., p. 118.

cultural and religious frontiers by means of the printed page or over the air. Moreover, now there is much more mobility than in former times, not only of individuals, but sometimes of communities. The juxtaposition of Christian groups of different traditions, practices and outlook, raises the question of how to maintain a Christian witness in accordance with one's convictions, and at the same time work harmoniously alongside other Christian groups.

This question was studied over a period of years by a Committee of the World Council of Churches. In a report, which was approved for presentation to the member churches by the Central Committee at its meeting in St. Andrews, Scotland in 1954, it was stated that: "In the area of religious and church relationships, the most disturbing situations are found when a particular church has been historically identified with the total life of a country or territory, whether or not as a legally established or 'state' church, and is confronted by religious movements stemming from outside, or appearing as spontaneous movements of renewal, threatening its unity from within the territory."(1)

As more churches in the Middle East, including the Eastern Orthodox Church, become members of the World Council of Churches, it is urgent that mutual understanding and friendly relations be worked out. "It would be inconsistent with this membership for one member church...to deny another member church the status of a church, or to regard it as...heretical or hopelessly given over to abuses, so that its members could only be helped by being rescued from it."(2)

On the other hand the report went on to say that "Proselytism is not something absolutely different from witness; it is the corruption of witness."(3)

In the Christian world in the Middle East there are two frontiers, one dividing the Greek Orthodox from the ancient Oriental Churches and the other frontier separating the Churches of Eastern tradition from those of Western tradition. In each case there are evidences of a drawing closer together in Christian fellowship, although much ground remains to be covered before there is any appreciable degree of understanding and harmony.

In January 1962, in Istanbul, in connection with the week of Prayer for Christian Unity "the Ecumenical Patriarch and the newly appointed Armenian Patriarch jointly sponsored the celebrations of their respective liturgies in each other's churches. The largest Greek Orthodox, and the largest Armenian Orthodox Churches in the city, were crowded within and without by thousands of Greeks and Armenians, many (probably most) of whom had never been inside each other's churches before. It was the first time in 1500 years that anything like this had happened."(4)

In Alexandria, Egypt inter-church relations have improved as a result of the holding of annual ecumenical services, as well as other meetings, sponsored jointly by leaders of the Orthodox, Protestant, Roman Catholic and Uniat

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(1) Revised Report of the Commission on "Christian Witness, Proselytism and Religious Liberty". p. 5. (Reprinted from The Ecumenical Review. Vol. XIII, No. 1, October 1960).

(2) Ibid., p. 8.

(3) Ibid., p. 4.

(4) From an address given before the U.S. Conference for the World Council of Churches, by Rev. Raymond E.Maxwell. April 27, 1962.

Churches, under the leadership of a Greek Orthodox layman.

The three-day conference held in Jerusalem, May 14-17, 1962, with representatives of the Orthodox, Protestant and Catholic communions in Lebanon, Jordan and Syria, was also of considerable significance. The Conference was convened by the United Bible Societies.

The seventy participants at the Conference included:

a) Orthodox - Greek, Syrian, Armenian, Coptic and Abyssinian.

b) Catholic - Maronites, Greek and Latin.

c) Protestant - Baptist, Church of God, Armenian, Anglican and Presbyterian.

The Conference delegates studied the use of the Bible in several communions, and considered ways in which the people of the Middle East could be reached with its message. This led to a discussion of the need for one Arabic translation of the Bible and to the use of modern media, such as radio broadcasting and literature in spreading the Gospel. A continuing committee was appointed by the Conference, and its task will include the publishing of the findings of the Conference in English and Arabic editions, consideration of ways of reaching the people of the Middle East with the Word of God, methods of presenting the Christian challenge to youth in the different churches, with a view to their growing together in service in the life of the universal Christian Church.

"All Christians can rejoice that in recent years some of the branches of the Church in the East are beginning to share with Protestants in the ecumenical movement. As early as 1925, the Patriarch of Constantinople took part in a great international Christian conference in Stockholm. At the Evanston Assembly of the World Council of Churches in 1954, the Greek Orthodox Church, the Coptic Church of Egypt, and the Ethiopian Orthodox Church were well represented. Dr. Charles Malik of Lebanon, former President of the United Nations General Assembly, was one of the Eastern Orthodox leaders at Evanston. The World Council's Central Committee currently has members from the Greek Orthodox Church and the Ethiopian Church."(1)

Discerning leaders see in all these meetings the portent of a new era of understanding and closer fraternal relations among the various branches of the Christian Church in the Middle East.

VI - CHURCH-RELATED PROGRAMS

The United Bible Societies

Bible distribution is carried on jointly by the American Bible Society and the British and Foreign Bible Society in the following countries: Arab lands: Iraq, Arabia, and Gulf area, Jordan, Lebanon, Syria and Egypt; non-Arab lands: Turkey, Israel, Sudan. (See CIRCULATION OF THE SCRIPTURES).

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(1) Wysham , William N. "Partners in Christian Quest", Presbyterian Life. February 1, 1959, p. 28.

CIRCULATION OF THE SCRIPTURES (1)
(Joint Agencies with the B.F.B.S.)

	Bibles	Testaments	Portions	Totals
ARAB LANDS				
Lebanon	4,837	6,120	38,113	49,070
Syria	832	695	8,041	9,568
Jordan	4,867	13,254	14,098	32,219
Iraq and Gulf	1,012	786	7,493	9,291
Egypt	10,953	22,349	131,856	165,158
Total Circulation- in 1960	22,501	43,204	199,601	265,306
1959	18,210	35,188	192,688	246,086
1958	16,571	29,868	153,904	200,343
NON-ARAB LANDS				
Greece	6,273	15,921	36,225	58,419
Turkey	1,284	1,142	14,099	16,525
Israel	9,476	12,566	1,224	23,266
Sudan	1,023	3,364	3,772	8,159
Total Circulation- in 1960	18,056	32,993	55,320	106,369
1959	14,773	21,949	61,500	98,222
1958	14,924	27,377	65,500	107,801

Bibles and portions of scriptures are distributed not only by colporteurs as they travel from one area to another, but also by members of churches among their neighbors, by local churches, missions and mission or church institutions.

Campaigns to promote Evangelism and Bible Distribution are held in different areas during the summer months, and they have proved to be not only a means of deepening the spiritual life of the participants, but also an effective way of reaching village people with the Scriptures.

The Near East Christian Council

The Near East Christian Council is an effective and influential body serving churches and institutions throughout the Middle East, seeking to make their Christian witness together in various ways. It is a council, not an ecclesiastical body, and therefore, "it is not an authoritative body which tells the churches what to do, but is the servant of the churches, in carrying on those programs of Christian work that are best done unitedly."(2)

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(1) American Bible Society. One Hundred and Forty-fifth Annual Report 1961.

(2) Inter-Church Cooperation of the Near East Christian Council. Beirut. January 1958. p. 4.

The Council is a member of the Division of World Mission and Evangelism of the World Council of Churches. The full assembly of the Near East Christian Council is held every three years, and it hears reports from many countries and makes plans for the future.

The Council serves the member churches and the cause of Christianity by sponsoring consultations and discussions, by being a medium of exchange of information and by strengthening the bonds of Christian fellowship and mutual understanding among all Christians. The most important part of its work is done in the form of projects as follows:

The Christian Literature Committee
The Radio-Audio-Visual Committee
The Committee for Refugee Work(1)
Study Program on Islam

The Christian Literature Committee seeks to improve literature production programs of church and mission publishing houses, and to coordinate distribution of literature. The Committee has a full-time secretary and produces the News Bulletin which is published three times a year.

The Radio-Audio-Visual Committee coordinates materials for radio programming, and distributes slides, film strips and sound films. The most important development in recent years was the creation of the Radio Project Committee which is affiliated with Radio Voice of the Gospel. When the franchise for the ownership and operation of a radio station was granted to the Lutheran World Federation in January 1960 by the Imperial Government of Ethiopia, the Federation and the Near East Christian Council agreed to share in administrative costs and broadcasting time. Recent plans call for expanding religious and cultural programs, not only to the Near East, but also to Southern Asia and certain areas in Africa, in such languages as French, English, Nyanja and Swahili. (See p.114).

Study Program on Islam. This program consists of holding seminars and institutes for Christian leaders with lectures and discussions on Islam, in an attempt to understand it, and to study what the Christian attitude toward it should be. From time to time, articles are published on this theme. Dr. A. Kenneth Cragg was full time director of the program for three years; at present he shares part-time leadership with an associate.

In addition to the above projects there are others in which the various denominations cooperate, and the committees which have been set up usually report to the Near East Christian Council at its triennial meeting.

The Sunday School Curriculum began in 1957 with the appointment of an editorial board to develop the curriculum. At the present time there is a three-year cycle covering books and lessons for kindergarten, primary, junior and intermediate. In 1960 thirty books were produced for the four departments, with 10,000 copies for the students and 2,000 for the teachers. The fifty-five writers who produced the lesson materials were pastors, laymen and teachers from fifteen different Protestant denominations.

The Christian Medical Association was formed in 1959 in close association with the N.E.C.C., with the purpose of promoting closer fellowship among

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(1) For further details on this work, see p. 64 in this study.

Christian medical personnel, and to study ways in which their profession can be an expression of Christian witness.

The Christian Home and Family Life Committee holds institutes to study Christian marriage, the Christian home, the place of women in society in a time of rapid change. Institutes on the Christian family have been attended by priests, deacons and laymen from the Coptic-Orthodox, Catholic and Evangelical churches.

The University Christian Center is a recent development designed to serve the Ecumenical Church in the institutions of higher learning. It is not a project of the Near East Christian Council, but the Council is one of the cooperating bodies. The Center includes an international house for faculty and students in Beirut and a hostel for men. Its program provides for study groups, worship services, international teams. social action, discussion groups on Christian themes. It cooperates with the Christian Youth Federation of Lebanon and Syria, the Bible Lands Union for Christian Education, The Near East Christian Council, the World's Student Christian Federation and the World Council of Churches, and includes among its sponsoring bodies a wide variety of Christian churches and institutions.

VII - PROTESTANT GROUPS

ADEN

Anglican Church; Evangelical Lutheran Church of Denmark; Mission to Mediterranean Garrisons; Church of Scotland; Church of South Arabia.

CYPRUS

Anglican Church (under Archbishopric in Jerusalem); Church of Cyprus (Eastern Orthodox); Christian Missions in Many Lands; Church of God; Church of God of Prophecy; Jerusalem and the East Mission; Mission to Mediterranean Garrisons; Seventh-Day Adventists; Church of Scotland; Reformed Presbyterian Church.

IRAN

Assemblies of God; Christoffel Blindenmission im Orient; Community Church in Tehran; Evangelical Church of Iran (United Presbyterian Church in U.S.A.); Episcopal Church of Iran (Church Missionary Society, Church Missions to Jews); German Evangelical Church in Tehran; International Missions Inc.; Khuzistan Church Council; Seventh-Day Adventists.

IRAQ

Assemblies of God; Jerusalem and the East Mission; Seventh-Day Adventists; United Mission in Iraq (Reformed Church in America, United Church of Christ, Presbyterian Church U.S., United Presbyterian Church in U.S.A.).

ISRAEL

American Board of Missions to the Jews; American European Bethel Mission; American-European Fellowship; American Messianic Fellowship; Anglican Church; Assemblies of God; Baptist Convention; Bible Evangelistic Mission (Pentecostal Jewish Mission); British Society for the Propagation of the Gospel among the Jews); Christian and Missionary Alliance; Christian Missions in Many lands; Church Missions to Jews; Church of the Nazarene; Church of Scotland; Evangelical Episcopal Community in Israel; Evangelische Karmel-

ISRAEL (cont'd)

mission (German, cooperates with Evangelische Karmelmission Swiss); Jerusalem and the East Mission; Lutheran Church,Jaffa; Lutheran Congregations, Haifa, Tel-Aviv; Lutheran Mission to Israel; Mennonite Board of Missions and Charities; Norske Pinsevenners Ytremisjon; Norwegian Lutheran Mission; Scot's Memorial Church and Hospice; Seventh-Day Adventists (including Jordan); Southern Baptist Convention; Suomen Lahetysseura (Finnish Missionary Society); Svenska Fria Missionen; Svenska Israelmissionen.

JORDAN

American Friends Board of Missions; Arab Episcopal Church (Diocese of Jordan, Lebanon and Syria); Anglican Archbishopric in Jerusalem; Apostolic Church of Pentecost; Assemblies of God; Christian and Missionary Alliance; Church Missionary Society; Church of God(Cleveland); Church of the Nazarene; Evangelical Lutheran Church in Jordan; Independent Board for Presbyterian Foreign Missions; Jerusalem and East Mission; Jerusalems-verein zu Berlin (Lutheran World Federation); Kaiserwerth Deaconesses; Seventh-Day Adventists; Southern Baptist Convention.

LEBANON

Arab Episcopal Church(Diocese of Jordan,Lebanon and Syria); Assemblies of God; Lebanese Evangelical Mission; Christian and Missionary Alliance; Church of God; Church of the Nazarene; Evangelischer Verein für das Syrische Waisenhaus in Jerusalem; Friends Service Council; Irish and Scotch Reformed Presbyterian Mission; Lebanon Evangelical Mission; Pentecostal Church of God of America; Reformed Presbyterian Church of North America; Seventh-Day Adventists; Southern Baptist Convention; Synod of Evangelical Church of Syria and Lebanon (United Presbyterian Church); Syrian Orphanage Lebanon Branch; Union of Armenian Evangelical Churches in the Near East; United Church of Christ; United Evangelical Church (Osterlandsmissionen); Arabic Literature Mission.

LIBYA

Episcopal Church in Egypt; North Africa Mission.

ARABIAN PENINSULA (including Persian Gulf Areas and Greater Aden)

Jerusalem and East Mission; Church of Scotland; Danske Missionsselskab; Independent Board for Presbyterian Foreign Missions; Red Sea Mission Team; Reformed Church in America; Sudan Interior Mission; T.E.A.M. (The Evangelical Alliance Mission).

SUDAN

Africa Inland Mission; Evangelical Church in the Nile Valley; United Presbyterian Mission; Anglican Church, Sudan Diocese (Church Missionary Society, Society for the Propagation of Christian Knowledge); Evangelical Church in the Upper Nile (United Presbyterian Church in the U.S.A., Reformed Church in America); Evangelical Lutheran Church; Schweizerischer Verein für Evangelische Mohammedaner; Sudan Interior Mission.

SYRIA

Action Chrétienne en Orient; Arab Episcopal Church (Diocese of Jordan, Lebanon and Syria); Assemblies of God; Lebanese Evangelical Mission; Christian and Missionary Alliance; Church of God; Church of the Nazarene; Friends Service Council; Irish and Scotch Reformed Presbyterian Mission; Jerusalem and the East Mission; Oeuvres Protestantes Françaises de Syrie et du Liban; Reformed Presbyterian Church of North America; Seventh-Day Adventists; Synod of Evangelical Church of Syria and Lebanon (United Presbyterian Church in the U.S.A.); Union of Armenian Evangelical Churches in the Near East; United Church of Christ.

TURKEY

Seventh-Day Adventists; United Church of Christ.

UNITED ARAB REPUBLIC (EGYPT)

Aremenian Church,St.Gregory; Armenian Evangelical Congregational Church; Assemblies of God; Baptist Evangelistic Mission; Christian Missions in Many Lands; Church of God; Church of God of Prophecy; Eglise Evangélique du Caire; Egypt Salaam Mission; Episcopal Church in Egypt(Church Missionary Society); Coptic Evangelical Church (United Presbyterian Church in U.S.A.); Evangelische Mission in Oberägypten; Gospel Centre and Bible School; Peniel Missionary Society; Pentecost Faith Mission; Schweizerischer Verein für Evangelische Mohammedaner; Seventh-Day Adventists; Standard Church of America; Vereeniging tot Uitbreiding van het Evangelie in Egypte.

TABLE No. 41 - PROTESTANT CHURCH STATISTICS IN THE MIDDLE EAST (as reported 1961)

TABLE No. 42 - PROTESTANT CHURCH STAFF (as reported 1961)

TABLE No. 43 - UNITED PRESBYTERIAN CHURCH STATISTICS - 1955 and 1960

TABLE No. 44 - UNITED PRESBYTERIAN CHURCH STATISTICS as of December 31, 1961

TABLE No. 45 - EXPENDITURES OF MISSION BOARDS AND AGENCIES IN THE MIDDLE EAST (RELATED TO D.F.M.) for the years ending 1950-1955-1960

TABLE No. 37

MUSLIMS in the Middle East

Country	Number of Muslims(1)
ADEN	70,163
CYPRUS	92,642
IRAN	15,000,000
IRAQ	4,508,779
ISRAEL	159,000
JORDAN	1,700,000
KUWAIT	200,000(2)
LEBANON	536,000
LIBYA	1,166,000(2)
MUSCAT and OMAN	500,000(2)
PERSIAN GULF PRINCIPALITIES	
Bahrein	105,401
Qatar	N.R.
Trucial States	N.R.
SAUDI ARABIA	6,000,000(2)
SUDAN	8,000,000
SYRIA	3,286,243
TURKEY	23,862,162
UNITED ARAB REPUBLIC(EGYPT)	17,397,946
YEMEN	4,800,000(2)
Total -	87,384,336

(1) World Christian Handbook 1962.

(2) Figure estimated on basis of population practically all Muslim.

TABLE No. 38

ORTHODOX and EASTERN CHURCHES

Country	Members		
CYPRUS	443,000[1]		
EGYPT	1,362,333	(Orthodox Copts	1,186,353
		(Other Orthodox	89,062
IRAN	70,000	(Armenians	50,000
		(Nestorians	20,000
IRAQ	90,000	(Assyrians	40,000
		(Greek,Syrian, Chaldeans, Armenians	60,000
ISRAEL	18,000[2]	Greek Orthodox	
JORDAN	10,000	Greek Orthodox	
LEBANON	218,000	(Greek Orthodox	149,000[1]
		(Armenians	69,000
SYRIA	337,279	(Greek Orthodox	172,873
		(Syrian "	52,758
		(Armenian "	111,648
TURKEY	140,162	(Orthodox	84,759
		(Armenians	55,403
Total -	2,688,774		

Source: World Christian Handbook 1962 edition. London: World Dominion Press, 1962.

(1) Middle East Directory 1962.

(2) Church of Scotland,National Council of Israel 1962.

TABLE No. 39

JEWS IN THE MIDDLE EAST

Country	Jewish Population
ADEN	800
CYPRUS	150
IRAN	80,000
IRAQ	6,000
ISRAEL	1,880,000
JORDAN	
KUWAIT	
LEBANON	7,000
LIBYA	
MUSCAT and OMAN	
PERSIAN GULF PRINCIPALITIES Bahrein Qatar Trucial States	
SAUDI ARABIA	
SUDAN	
SYRIA	5,000
TURKEY	50,000
UNITED ARAB REPUBLIC (EGYPT)	13,500
YEMEN	3,500
Total -	2,045,950

Source: World Christian Handbook 1962.

TABLE No. 40

CATHOLICS IN THE MIDDLE EAST - 1961

Country	Population	Number of Catholics	Catholic % of total population	Churches	Priests
ADEN (see Arabia)					
CYPRUS	558,000	6,650	1.2	101	100
IRAN	21,589,315	24,947	.1	39	35
IRAQ	7,160,650	211,745	3	218	237
ISRAEL	2,153,850	39,189	1.8	43	28
JORDAN	1,729,926	46,437	2.7	190	349
KUWAIT	226,440	5,000	2.2	3	5
LEBANON	1,636,800	683,761	41.8	906	1,001
LIBYA	1,200,147	44,194	3.7	53	39
MUSCAT and OMAN(see Arabia)					
PERSIAN GULF PRINCIPALITIES (see Arabia) Bahrein Qatar Trucial States					
ARABIA (includes Saudi Arabia, Bahrein, Qatar, Muscat and Oman, Trucail States, and Aden Colony and Protectorate)	7,666,135	6,794	.09	10	14
SUDAN	11,459,000	273,565	2.4	347	181
SYRIA	4,561,000	257,988	5.7	608	552
TURKEY	27,802,745	19,048	.07		
Thrace (Europe)				52	68
Anatolia (Asia				32	59
UNITED ARAB REPUBLIC (EGYPT)	26,080,000	169,915	.7	281	349
YEMEN	4,500,000	-	-	-	-
Totals		1,709,233		2,883	3,017

Source: 1962 National Catholic Almanac. St.Anthony's Guild, Paterson,N.J. (Distributor: Doubleday & Co.) 1962.

Statistics and estimates were given as available or as estimated for June 30, 1961.

TABLE No. 41

PROTESTANT CHURCH STATISTICS FOR THE MIDDLE EAST

(as reported 1961)

Country	Places of Worship	Communicant Members	Christian Community
ADEN	N.A.	N.A.	N.A.
CYPRUS	N.A.	N.A.	N.A.
IRAN	66	4,117	7,578
IRAQ	14(4)	704(4)	1,664(4)
ISRAEL	71(1)	852(1)	1,933(1)
JORDAN	105(2)	5,955(2)	9,124(2)
KUWAIT	N.A.	N.A.	N.A.
LEBANON	75(3)	2,896(3)	20,149(3)
LIBYA	2	23	53
MUSCAT and OMAN	N.A.	N.A.	N.A.
PERSIAN GULF PRINCIPALITIES	N.A.	N.A.	N.A.
Bahrein			
Qatar			
Trucial States			
SAUDI ARABIA	20(4)	375(4)	720(4)
SUDAN	676	53,044	94,981(5)
SYRIA	149(1)	10,139(1)	44,648(1)
TURKEY	1(6)	63(6)	157(6)
UNITED ARAB REPUBLIC (EGYPT)	837	51,183	153,914
YEMEN	N.A.	N.A.	N.A.
Totals-	2,014	129,351	334,921

Source: World Christian Handbook 1962.

Note: The total for a number of individual countries may be different from that reported in the World Christian Handbook 1962. This is accounted for by duplications in reporting. Appropriate adjustments have been made.

N.A. - Report not available.

(1) ISRAEL - Christian and Missionary Alliance figures include Jordan, Syria and Lebanon. Seventh-Day Adventists figures include Jordan.

(2) JORDAN - Figures as reported in World Christian Handbook 1962 adjusted to eliminate duplications.

(3) LEBANON/SYRIA - Many organizations combine church statistics for Syria and Lebanon, and report them under Syria.

(4) SAUDI ARABIA - Reformed Church in America figures include Iraq.

(5) SUDAN - Figures include Upper Nile.

(6) TURKEY - United Church Board for World Ministries reported under Syria and Lebanon.

TABLE No. 42

PROTESTANT CHURCH STAFF

(as reported 1961)

Country	ORDAINED		LAYMEN		WOMEN	
	National	Foreign	National	Foreign	National	Foreign
IRAN	30	42	40	21	7	145
IRAQ	3	10	1	1	-	9
ISRAEL(1)	21	25	35	16	11	78
JORDAN(2)	23	15	110	16	103	46
KUWAIT	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.
LEBANON(3)	23	35	35	19	35	96
LIBYA	-	-	-	2	-	5
MUSCAT and OMAN	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.
PERSIAN GULF PRINCIPALITIES	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.
Bahrein						
Qatar						
Trucial States						
SAUDI ARABIA(4)	2	12	46	24	10	52
SUDAN	44	50	990	44	44	83
SYRIA(3)	64	25	123	36	165	92
TURKEY	2	10	2	27	-	75
UNITED ARAB REPUBLIC (EGYPT)	435	41	536	49	286	179
YEMEN	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.
Totals	647	265	1,918	255	661	860

Source: World Christian Handbook 1962.

Notes: The total for a number of individual countries may be different from that reported in the World Christian Handbook 1962. This is accounted for by duplications in reporting. Appropriate adjustments have been made.

N.A. = Report not available.

(1) ISRAEL - Christian and Missionary Alliance figures include Jordan, Syria and Lebanon. Seventh-Day Adventists figures include Jordan.

(2) JORDAN - Figures as reported in World Christian Handbook 1962 adjusted to eliminate duplications.

(3) LEBANON/SYRIA - Many organizations combine church statistics for Syria and Lebanon, and report them under Syria.

(4) SAUDI ARABIA - Reformed Church in America figures include Iraq.

TABLE No. 43

UNITED PRESBYTERIAN CHURCH STATISTICS - 1955 and 1960

Country	1955	1960	Increase or Decrease	Percent Increase or Decrease
	ORGANIZED CHURCHES			
Iran	35	29	-6	-17.1
Iraq	4	5	1	25.0
Syria-Lebanon	26	40	14	53.8
Egypt (U.A.R.)	184	165	-19	-10.3
North Sudan	7	5	-2	-28.5
	CHURCH MEMBERSHIP			
Iran	2,825	2,592	-233	-8.2
Iraq	500	831	331	66.2
Syria-Lebanon	2,776	2,405	-371	-13.3
Egypt (U.A.R.)	24,656	27,412	2,756	11.1
North Sudan	325	370	45	13.8
	TOTAL CHRISTIAN COMMUNITY			
Iran	6,357	4,160	-2,197	-34.5
Iraq	1,000	1,220	220	22.0
Syria-Lebanon	7,844	19,000	11,156	142.2
Egypt (U.A.R.)	NR	50,000	-	-
North Sudan	NR	750	-	-
	MISSIONARIES AND FRATERNAL WORKERS			
Iran	75	76	1	1.3
Iraq	8	5	-3	-37.5
Syria-Lebanon	49	54	5	10.2
Egypt (U.A.R.)	139	99	-40	-28.7
North Sudan	30	30	-	-
	NATIONAL WORKERS - ORDAINED			
Iran	9	8	-1	-11.1
Iraq	1	3	2	200.0
Syria-Lebanon	13	14	1	7.7
Egypt	182	183	-	-
North Sudan	6	14	8	133.3

NR = No Report.

- = Decrease.

Source: A Comparative Study of Growth in the Presbyterian Churches related to the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A. for the period 1955-1960. OFFICE FOR RESEARCH Bulletin January 18, 1962, VOL. II, No. 2.

TABLE No. 44

UNITED PRESBYTERIAN CHURCH STATISTICS AS OF DECEMBER 31,1961

(Except for Population, the figures given are for the Presbyterian churches and missions in the Middle East for the year ending December 31, 1961).

Countries	Population[1]	Church Members	Total Christian Community	Organized Churches	Unorganized congregations	(National) Ordained Ministers	Missionaries and Fraternal Workers
NORTH SUDAN	12,289,000[2]	398	1,488	9	3	7	28
EGYPT (U.A.R.)	26,059,000	28,375	60,700	161	31	156	95
IRAN	20,678,000	2,544	4,120	27	6	11	77
IRAQ (The United Mission in Iraq)	7,085,000	831	1,220	5	4	3	6
LEBANON)	1,646,000	3,630	19,000	38	23	16	47
SYRIA)	4,839,000						6
Totals	72,596,000	35,778	86,528	240	67	193	259

(1) Figures are from Population and Vital Statistics Report. Data available as of April 1, 1962. Statistical Papers. Series A. Vol. XIV, No. 2. U.N. - Dept. of Economic and Social Affairs, New York.

(2) Population figure includes North Sudan and Upper Nile.

Source: Fourth Annual Report, Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A. 1962.

TABLE No. 45

EXPENDITURES OF MISSION BOARDS AND AGENCIES IN THE MIDDLE EAST FOR THE YEARS ENDING 1950-1955-1960

Foreign Mission Boards and Agencies (Related to the Division of Foreign Missions of the N.C.C.C.)	Recurring Overseas Expenditures in the Middle East		
	1950(1)	1955(2)	1960(3)
Adventists, Seventh-Day, General Conference of	$ 399,285	$ 512,185	$ 615,865
American Board of Commissioners	197,067	-	-
American University at Cairo	120,231	125,780	-
Armenian Missionary Association of America	27,015	-	-
Assemblies of God	65,627	-	-
Bible Society, American	65,818	57,000	94,440
Christian Children's Fund, Inc.	-	4,157	-
Christian Literature for Women and Children in Mission Fields, Inc., Comm. on	-	6,284	9,150
Church of the Brethren	67,899	-	-
Church of England in Canada	2,100	-	-
Church of God, Missionary Board and National Woman's Missionary Society	15,150	28,360	25,850
Congregational, American Board of Commissioners for Foreign Missions	-	316,110	442,700
Episcopal, Protestant, National Council and Woman's Auxiliary	-	51,000	-
Evangelical and Reformed Church, Board of International Missions) Evangelical and Reformed, Women)	10,516	18,330	20,460
Friends, American, Board of Missions	-	5,830	8,350
United Society of Friends, Women	3,891		
John Milton Society	2,350	2,750	-
Leprosy Missions, Inc., American	4,340	3,551	2,825
Lutheran Church in America, United, Board of Foreign Missions	123,545	-	370,610
United Lutheran Church in America, Women	65,511	74,949	-
Lutheran, Evangelical	-	161,210	-
Lutheran Orient Mission Society	7,431	22,500	7,000
Mennonite Board of Missions and Charities	-	-	15,070

(CONTINUED) -

TABLE No. 45 (Cont'd)

EXPENDITURES OF MISSION BOARDS AND AGENCIES IN THE MIDDLE EAST FOR THE YEARS ENDING 1950-1955-1960

Foreign Mission Boards and Agencies	Recurring Overseas Expenditures in the Middle East		
	1950(1)	1955(2)	1960(3)
Mennonite, Eastern	$ -	$ 1,970	$ -
Methodist Episcopal, African	-	16,000	-
" " " (Women's)	13,705		
Methodist, Board of Missions, Division of World Missions	40,195	68,105	76,500
Methodist, Board of Missions, Women's Div. of Christian Service, For. Dept.	21,073	40,732	53,860
Moravian Church in America, Board of Foreign Missions	-	-	2,000
Pentecostal Assemblies of God	-	114,110	-
Presbyterian Church in the U.S.A.	479,623	524,550	
Presbyterian Church in the U.S.	-	-	
" " " " " (Women's)	-	-	
Cumberland Presbyterian Church	-	-	
United Presbyterian Church of N.A.	267,201	201,214	-
" " " " " (Women's)	38,685	60,940	
Presbyterian Church in the U.S., Board of World Missions of the			23,437
United Presbyterian Church in the U.S.A., Comm. on Ecum. Mission and Relations			2,010,657
Reformed Church in America, Board of World Missions	123,965	176,990	216,854
Young Men's Christian Association, National Board	77,494	178,130	172,910
Young Women's Christian Association, National Board	16,186	-	17,790
TOTALS -	$2,255,903	$2,772,737	$4,186,328

(1) Report of the Second Meeting of the Division Assembly of the Division of Foreign Missions, National Council of the Churches of Christ in the U.S.A., and of the Fifty-Eighth Annual Meeting of the Conference of Foreign Mission Boards in Canada and in the United States, January 3-6, 1952.

(2) Report of the Seventh Annual Meeting of the Division Assembly, Division of Foreign Missions and the Sixty-third Annual Meeting of the Foreign Missions Conference of North America, November 26-30, 1956. Division of Foreign Missions, National Council of the Churches of Christ in the U.S.A.

(3) Report of the Twelfth Annual Assembly of the Division of Foreign Missions and the Sixty-Eighth Annual Meeting of the Foreign Missions Conference of North America, January 30-February 2, 1962. Division of Foreign Missions, National Council of the Churches of Christ in the U.S.A.

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